MENNONITE LIFE

April, 1952

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of the best
in the religious, social, and economic phases
of Mennonite culture

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COVER

Amish Mennonite Couple

by Lewicki

An Alsatian Amish couple probably on their way to the meetinghouse. Nothing is known about the painter and the time the painting originated. Norma Jost found the painting in a bookstore in Strassburg. *See also pp. 56, 57.*

MENNONITE LIFE

An Illustrated Quarterly

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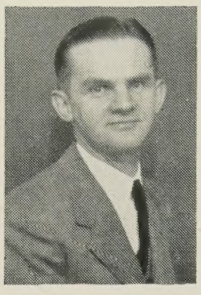
nonite Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. red as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)



SAMUEL GERBER, Swiss Mennonite teacher and minister, attended the Mennonite World Conference in America (p. 58).
JAMES R. CLEMENS, librarian of Goshen College is a graduate of Columbia University School of Library Service (p. 83).
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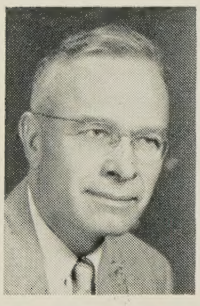

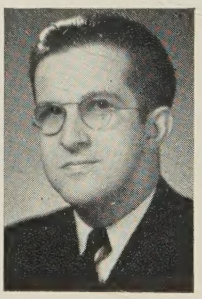

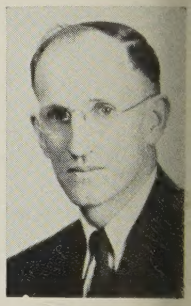

CORNELIUS KRAHN, editor of *Mennonite Life* and director of the Bethel College Historical Library (pp. 51, 85, 87, 89, 90).
LENA WALTNER, instructor in art at Bethel and Hesston College does much work in weaving and textile painting (p. 63).
ANDREW R. SHELLY, field sec., Mennonite Biblical Seminary, Chicago, frequently speaks at church conventions (p. 65).
HORST QUIRING is editor of *Mennonitische Geschichtsblätter* and manager of Evan. Missionsverlag, Stuttgart (p. 85).
MELVIN GINGERICH, author *Service for Peace* is director of Mennonite Research Foundation, Goshen, Ind. (pp. 89, 90).

Not Shown

H. P. TULNER is pastor of the Mennonite Church at Deventer, a large Mennonite congregation in The Netherlands (p. 72).
G. VEENSTRA has studied agricultural education in America and is now teaching agriculture in The Netherlands (p. 74).

ACKNOWLEDGMENTS

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. NEITHER ARE YOUR WAYS MY WAYS . . .

BY CORNELIUS KRAHN

UR story begins in 1940 in the village of Rosental in the Ukraine. Many of the men had been sent to slave-labor camps but the Braun family still united. In October Peter was drafted in the army. In January, 1941 a very severe flu swept ıgh the village from which Enni, a daughter of the e, could not recover. By April she was so weak she had to discontinue her work in the ninth grade chool. No doctors or medicine could help. Frequent ulsions made her parents fear that she might pass y any time. By June 21, 1941, when the war with nany broke out, she was completely bedfast and to be fed. When on August 16, 1941, the German y occupied Rosental, the parents hoped that they ld now be able to receive some expert medical treatt. All that the doctors promised was that at the t she might live for three months. Thus the parents reconciled to the thought that Enni would be the in the family to die.

At this time the Red army was still occupying the r side of the Dnieper River and keeping Rosental er fire. On the evening of October 3 Mr. Braun re- d to his family how he had barely saved his life e at work during the day. Early the next day he t to work again, never to return. What a shock it for the family to receive the message that he had ı killed, while at home the daughter who had long ı at death's door was still living. Motionless but in ıt pain she lay on her bed taking very little food being barely able to whisper. This was still the case October, 1943, when the evacuation of the remaining nonites to Germany began. When two male nurses ıe to get her they were not prepared to handle anyone ll and returned without her. Soon two SS men came ook at her and said that she would be taken to the pital and relieved of her suffering. And thus they

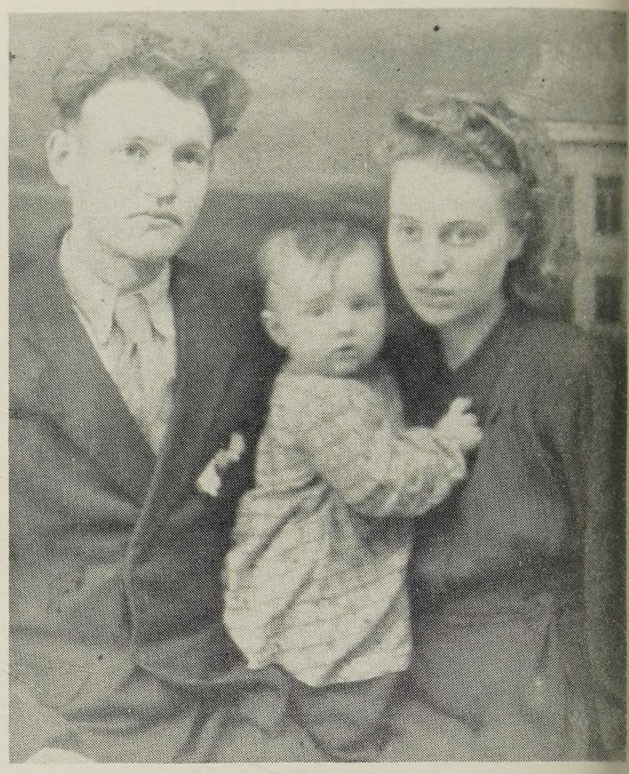
Enni and the rest of the family were in tears. The ers had to leave and she was to die. At this moment mother reached for the Bible, read a passage and ı she and the other daughters knelt at the bed in ver. After this Enni was calm and comforted, and ead of whispering as she had in the past, began to ık saying, "Mother, should I not bear the cross which laced upon me? It is not as heavy as that of our iour who bore the sins of the whole world. If it is not Lord's will, he will not let them put me to death if it is I will pray until I am united with Jesus, and ill also pray for you so that you can endure it."

When the truck arrived they were all taken along, i in her bed. The next stop was the hospital where received orders that Enni was to remain while the rest had to proceed immediately to the railroad station. The mother was permitted to see her once more in the hospital and parted from her with the words "Nearer, my God to Thee, Nearer to Thee," when the soldiers tore her away from Enni. On August 13, 1943, the train left Rosental westward carrying a broken-hearted mother away from a child sick unto death.

In a refugee camp in the city of Kulm, Prussia, the Braun family met among many others a friend of Peter by the name of Jacob Sawatzky. Like Peter, Jacob had been drafted into the Red army. During the war Jacob had been taken prisoner by the German army and was now visiting with neighbors from the home village. It was here that he learned about the fate of Enni whom he knew from school. Her mother told him that it could definitely be assumed that she was no longer living. In 1945 when Germany collapsed, Jacob Sawatzky was one of many thousands who was sent back to Russia while Mrs. Braun and her daughters succeeded in moving to western Germany whence they finally joined relatives in Canada.

Before leaving Europe Mrs. Braun received astonishing news. A friend of hers wrote her on December 30, 1946: "You will hardly believe it but I just received a letter from Russia . . . I am trembling all over. And it seems as though it is only a dream. My Abraham is living . . . Your son Peter has written it. Peter has meanwhile married. And your Enni is living—she is living! Can you grasp it! . . . A Russian priest took her into his home when you had to leave her dying in the hospital. Her address is . . . God Bless this day and we will praise him eternally for it. May He help all of us and unite us again. Let us pray and pray! He is doing miracles. Those whom we thought dead appear before us alive . . . Forgive me, I cannot write anymore today." The feelings of Mrs. Braun when she received these lines cannot be put into words. As soon as she had collected herself she wrote to her daughter Enni, who was in the Ukraine, and to her son Peter, who was in Siberia.

Soon Peter replied from Siberia stating that he had survived the war and that he had kept the promise that he gave father the last night they were together, that he would continue to pray. He also stated that he had meanwhile gotten married and had a child. But the most important news for his mother was probably the following. Enni, whose health had been miraculously restored in the house of the Russian priest, had decided to leave the Ukraine and join him in Siberia. On her way she met Jacob Sawatzky who had heard about her fate in Germany and had meanwhile been sent to Siberia and—they were married.



Peter Braun and family and Jacob Sawatzky with wife Enni (Braun) and son Vanya, all in Siberia. Picture taken in 1949.
Peter Braun und Familie und Jakob Sawatzky mit Frau Enni (Braun) und Hänschen in Sibirien, Bildaufnahme 1949.

On June 22, 1947, Enni wrote her mother and sisters a postcard in Russian stating that she was married and that she had received a letter from them. This card was followed by another stating: "Dear Mother, I have a son named Vanya who was born March 15, 1948." Later in a German letter she sent a picture of her family in which she is holding Hänschen on her lap. She states that they are well, except that she still has some pain, especially in her hands and that it was a miracle of God that her health was restored. The last message that her mother has received from her was "Pray for us." And now no letters seem to penetrate the iron curtain. Mother Braun is comforted in the thought that the throne of grace can still be approached. ". . . neither are your ways my ways, saith the Lord."

NEW MENNONITE INSTITUTIONS IN EUROPE

BY HENRY A. FAST

WORLD WAR II, with its violence and destruction, left European Mennonitism seriously disrupted and impoverished. French Mennonites, evacuated from their homes, had but recently returned and were just beginning to get their bearings again. The Dutch Mennonites, during the occupation period, had suffered serious material loss and serious disruption of their channels of united action. The Mennonites in West and South Germany, had also experienced serious material damage and serious disturbance of their normal relations and channels of united action. The Mennonite settlements of the Danzig area, numbering some nine thousand or more, were uprooted *in toto* and scattered like leaves over the whole of Germany. The Mennonites of Russia, suffering almost unbelievable hardships in their flight from their homes, were likewise scattered all over Germany not knowing whither to turn. The only Mennonite group in Europe remaining intact and comparatively undisturbed by the war was the one in Switzerland numbering perhaps fifteen hundred church members.

These wartime experiences created for them problems so staggering that European Mennonites alone could not possibly muster the strength or the resources to cope with them. The whole membership of the large West Prussian Conference was scattered and homeless. In Ger-

ıy it was said there were perhaps six thousand Ger- ı Mennonites who had not been compelled to leave r home but there were nine thousand scattered home- German Mennonite refugees who needed help ma- ally and spiritually. Conference organizations were ly shaken. Trusted leaders had died or were scat- d, often weakened in health, and impoverished. A ge portion of the church membership was too dazed these catastrophic experiences to grapple with them. ey needed time and physical, mental and spiritual uilding before they could size up their task and gird mselves for it. It was, therefore, clearly a providence God that American Mennonites were in a position to ne to the aid of their stricken brethren. It is not sur- sing that out of this fellowship of suffering and this nistry of love there should come to fruition certain vices which probably would not otherwise have been lized except perhaps years later.

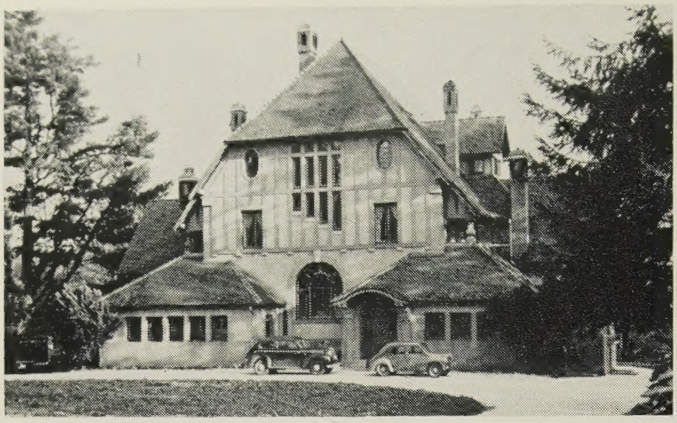
Children's Homes

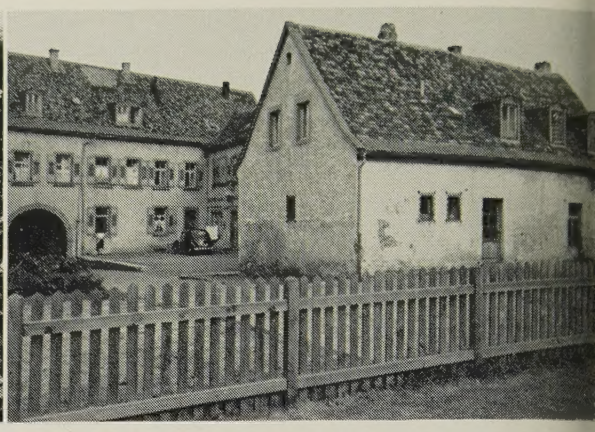
The people who suffer most from the results of war children and old people. Both of them are incapable caring for their own needs—the children because they too young and the old because they are forgotten have lost their earning power. The MCC has always ed to serve where the need was greatest. This led them m the beginning of relief efforts to serve the needs children and old people. A number of the early chil- n's homes have been closed but three are still in eration; namely, Valdoie near Belfort, and Mont des seaux near Wissembourg, both in France, and Bad rkheim in South Germany. The children in these ters come from poor homes and bad environment. ey stay for a minimum of three months and are of- ed a wonderful opportunity for physical, material, and ritual rebuilding.

The Valdoie home was discovered by the French nnonites in 1947 when the Children's home in Nancy d to be closed. This property is on the outskirts of lfort and is composed of eleven acres of excellent woodland and several large well-built but neglected houses. A Voluntary Service unit helped to clean and rehabilitate these buildings and now it serves as a home for thirty children. Only two of the administrative personnel of approximately ten are Americans—Mary Ellen Shoup and John Howard Yoder. But it is much more than a children's home. It is rapidly becoming a center of French Mennonitism where conference groups, young people's groups, Bible institutes and similar groups meet. Pierre Widmer, traveling evangelist for the French Mennonites says, "Valdoie has become a symbol of understanding, overcoming all the misunderstandings of the past and of brotherly co-operation, overcoming all the old dissensions which used to exist between the Mennonites in Alsace and those of 'Inner France.' Valdoie is becoming a center of spiritual life where young and old may renew their strength for service to God and man, and where the needy, young and old, may be received in the Lord's name. Our foyer is becoming a center of the French Mennonites for fellowship, life, and conquest."

Mont des Oiseaux (in German, Vogelberg) Children's Home was started perhaps a year earlier than Valdoie. It also was an old estate right at the border between France and Germany but it was in better state of repair. It was scheduled to close in the summer of 1951. As the time of closing drew near the French Mennonites to whom this home had become a symbol and a mission challenge were reluctant to see it pass out of their hands. So they asked whether MCC would not give them some help in the form of a loan, as they had previously done in the case of Valdoie, so they could purchase it. They also asked us to assist them with personnel and some financial assistance for a few years until they could take it over completely. The home purchased advantageously has received some much-needed redecoration, remodelling, and repair and is now again in operation with a capacity of about thirty children. The program here is to be set up so as to merit a larger government subsidy for the children. There are only two Americans, Jonas Clas-

nch Mennonite Children's Homes, Weiler (left) and Valdoie (right). Children at play and listening to Bible stories.
Kinder beim Spiel in den Kinderheimen von Weiler (links) und Valdoie (rechts), Elsaß-Lothringen.





Valdoie (left), Bad Dürkheim (right) and Weiler (center) children's homes.

Kinderheime zu Valdoie (links), Bad Dürkheim (rechts) und Weiler (links).

sen and Mary Byler Classen, among a supervisory staf of about ten. The French appreciate these homes be cause they provide a much-needed Christian service chal lenge and outlet for their young people.

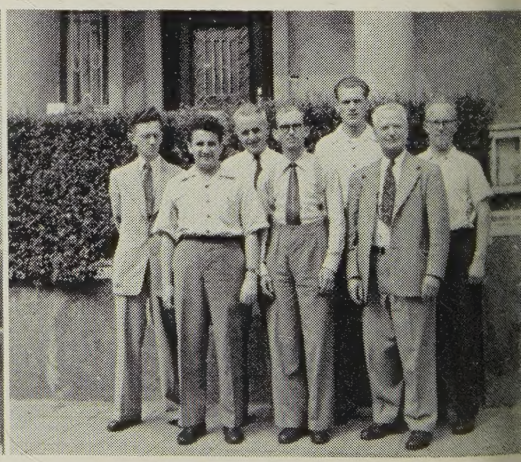
Whether Bad Dürkheim will prove to be a perma nent institution of the German Mennonites still remain to be seen. The Mennonites in that neighborhood hav shown a lively and active interest in its work. This wor is going very well and enjoys an enviable reputation i neighboring cities. Lucinda Snyder and Ella Mae Hooley are the Americans supervising the work here.

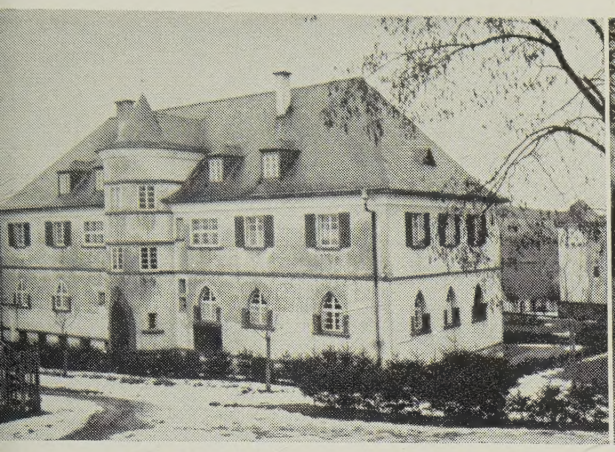
Homes for the Aged

The old people in the post-war period in devastate countries were most to be pitied. Being homeless, al their savings lost, often without relatives, their earnin power gone and their reserves of health depleted the needed love and care, shelter and security. The Germa Mennonites early sensed this need but found themselve

Emmental Menn. Conference and international group o Mennonites, Frankfurt.

Emmental Konferenz und Gruppe von Mennoniten in Frankfurt a. M.





riedenshort" (left) and "Marienburg" (right and center), old people's homes.

iedenshort (links) und Marienburg (rechts), Altenheime in Deutschland.

o poor and disorganized to undertake this task. Early 1949 they did discover an old estate in Leutesdorf ar Neuwied beautifully situated on the banks of the hine. With the help of the MCC they were able to cure this estate and by diligence, resourcefulness and rd work were able to clean it up, redecorate it and model it so that today it is filled to its capacity of 100 ests. The guests are mostly from the West Prussian fugees but there are also some from Russia. MCC ntinues to furnish food and some clothing and other- se maintains a lively contact with it. Willy Dyck, su- rintendent, serves with great skill and devotion. The me is known as "Marienburg."

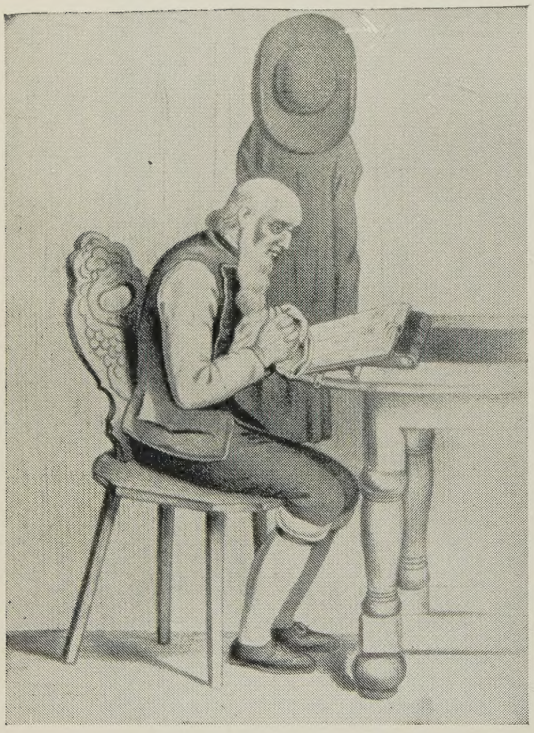
This home was greeted by German Mennonites with ch appreciation that almost immediately efforts were ade, again with assistance of the MCC, to secure an- her home to meet the needs of the large waiting list. n October 20, 1950 the new home "Friedenshort," at nkenbach near Kaiserslautern (Pfalz) was dedicated in

(Continued on page 71)

eerewegen, Mennonite fellowship and conference center in Holland.

eerewegen, internationaler mennonitischer Konferenzort in Holland.

Swiss Mennonites Yesterday



Early Swiss Anabaptist meeting places. (Left) Cave near Perceux in the Jura Mountains, left to right are: Samuel Gerber, Samuel Amstutz, H. S. Bender, and Erland Waltner. This cave was used for worship purposes during severe persecution. The Segrist House in Zollikon, a suburb of Zürich, a meeting place of early Anabaptists about 1527-30.

Täuferhöhle im Jura u. Segrist Haus in Zollikon bei Zürich, wo sich die Taufgesinnten in den ersten Jahren und in der Zeit der Verfolgung zur Erbauung versammelten.

(Left, right, and bottom) Drawings and paintings of Swiss Mennonites of the eighteenth and nineteenth century. The painting below was discovered in the *Musee Cantonal des Beaux-Arts*, Lausanne, by the late missionary Rodolphe Petter while visiting the museum. It was painted by Aurele Robert and is entitled *L'Anabaptiste ou la Ferme bernoise* (The Anabaptist or a Bernese Farm).

Anabaptist Costumes →

BY JOSEPH REINHARD

Costumes des Anabaptistes Suisses (Costumes of the Swiss Anabaptists), is taken from a painting by Joseph Reinhard (1749-1829) and published by Birmann and Huber, Basel. It was recently obtained by H. S. Bender. This hand colored reproduction now in possession of Bethel College Historical Library, shows a Swiss Mennonite couple at the beginning of the 19th century at the Saint Jean Gate in Basel, Switzerland.

„Trachten der Schweizer Taufgesinnten" von Joseph Reinhard wird hier, wie auch „Taufgesinnte im Elsaß" auf dem Deckel, zum ersten Mal in einem mennonitischen Blatt veröffentlicht.

Mennonite pupils train in skiing at Montbautier. A classroom of a Mennonite private school, La Paturatte, Switzerland.
Mennonitische Schüler beim Ski-Unterricht, Montbautier, und Schule im Bauernhaus, La Paturatte, Schweiz.

SWISS AND FRENCH MENNONITES TODAY

BY SAMUEL GERBER

THE world-wide depression of 1928 to 1935 all but ruined the agricultural life of Switzerland. Especially hard hit in this struggle for economic survival were the farmers in the mountains, among whom most of our Mennonites were found. Our Mennonites not only felt the physical need but often also felt a burden on their conscience—weighted down by their debts—when they could no longer keep up their payments. For this reason many preferred to sell their farms to rich businessmen to be relieved from their debts. They then remained on the farms as renters. It is sad to report that many splendid farms, long in Mennonite ownership, have little by little come into outside control.

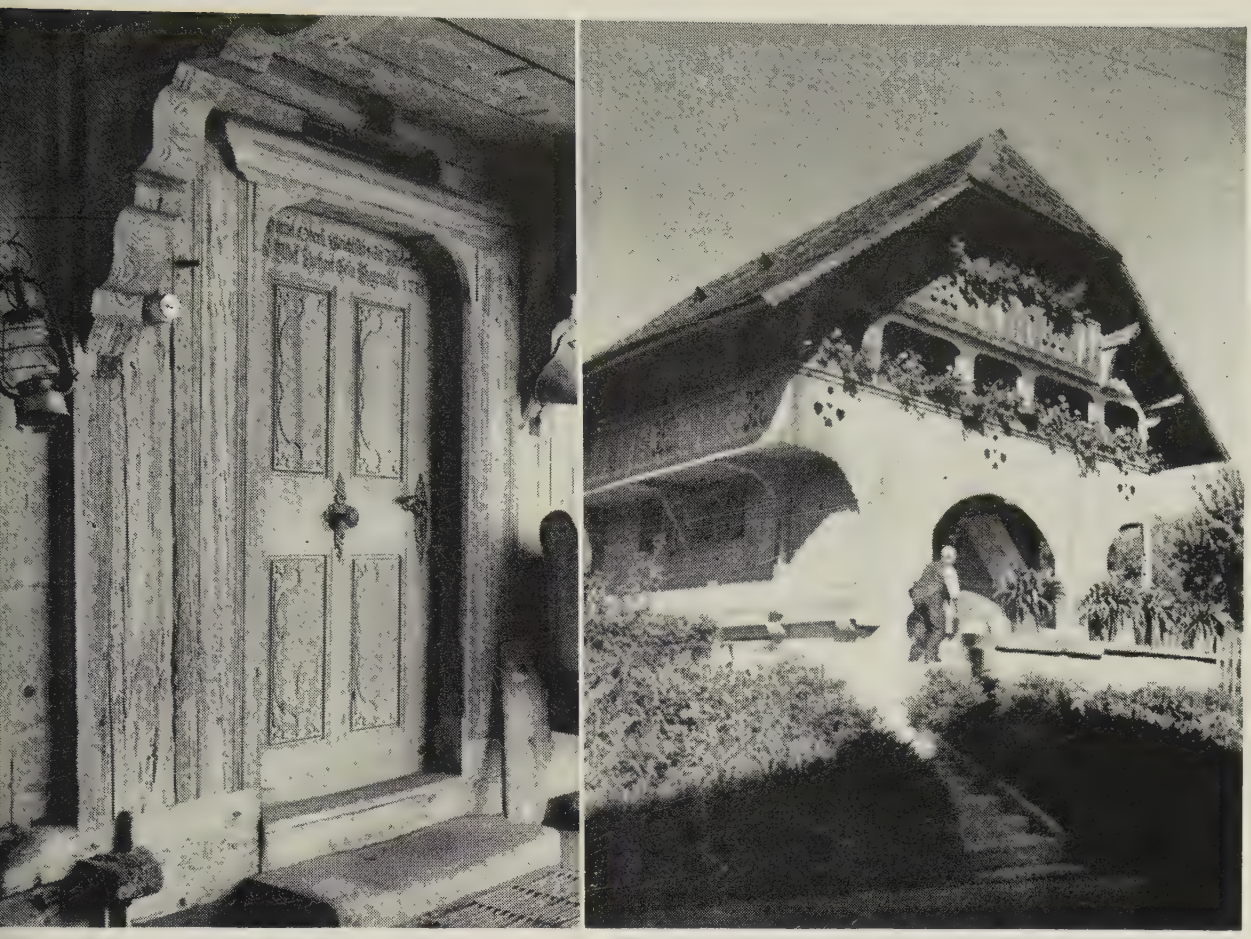
At the end of the war our country, with all of its people, cities and factories, was untouched by the destruction of war. An extraordinary demand for Swiss products arose so that the factories could not accept all the orders. From everywhere workers were sought and even unskilled laborers were given unusually high wages. Soon a general migration started toward the cities and the industrial towns. The high wages also attracted our Mennonites. From the congregation of Sonnenberg alone, more than twenty families have moved from the mountainsides into the towns of the valleys, during the last several years. The consequences of this trend are not yet clear.

Up to now we have had our own schools. The people in the towns speak French. If our people move into the towns, they will soon be influenced by the language and the thinking of their industrialized surroundings. Their children will soon be acclimated to the urban culture and will feel themselves strangers to the simple, German worship services in the mountains. Simplicity in hairdo and dress, abstinence from gambling and smoking will be lost. Shall we attempt to improve or change these outward customs?

Many of our old customs have proven themselves as definite blessings. Our German language was at one time a protecting bulwark against the outside interests and influences; but at the same time a barrier that prevented us from witnessing among our French-speaking neighbors. The congregations of Chaux-de-Fonds, Les Bulles, Courgenay, and Pruntrut are gradually changing their worship services into the French language, since they have no German schools of their own. The congregations of Schänzli-Basel and of the Emmenthal are spared this problem since they are located in German-speaking areas. Should we take the shortest and most radical method to get to a modern Mennonitism, abandoning our German language and old customs? Or is it our duty to keep also the customs and the forms of the faith of our fathers? In any case, we are convinced that our schools have been of great value to our congregation. We can not think in terms of not having them. For more than fifty years we have given them a definite character. God has made it possible for us to have them and has blessed them.

In the years 1937-1938, our conference came to the realization that our congregations could hold their own, develop normally, and grow only if the youth could be won for Christ and for the church. Much faithful work had been done, nevertheless, in many of our congregations through the Sunday schools and choirs. But each one worked faithfully in his small corner without taking note of other efforts elsewhere, without mutual discussion of problems, and without mutual sharing in this work. Many of our young members had no opportunity for fellowship and strengthening their faith other than their personal Bible study and the worship services on Sunday. In these years the conferences elected a special committee for youth work and asked it to carry on the youth activities in an organized manner and to develop the work.

It is worthwhile to note the peculiarity of our con-



Old but cleanly and well kept are the homes (left) and the barns (right) among the Emmental Mennonites.
nlich und wohl erhalten sind die Wohnhäuser (links) und Ställe (rechts) unter den Mennoniten im Emmental.

ence, that in this elected committee practically only y and white-haired men were represented. Even today all of our youth conferences and meetings the old d the young come together, the same as in all of our er meetings. This is certainly a good and valuable y to promote the spirit of brotherly oneness. On the er hand, I do not doubt but that there is a different m of witnessing, singing, and mutual discussion among ith which might be even better suited for the thinking and feeling of our youth. This might bring even more of the youth to accept the wonderful gospel of Jesus Christ.

Each congregation has at least one collection annually which it turns over to the youth activities committee. Each Sunday school then receives a donation from this fund for its Christmas program and gifts. In January the committee organizes a Bible study course for the youth and takes care of part of the expenses. Every spring

Mennonites in the Jura Mountains of Switzerland raise beautiful horses. A typical Emmental village scene.
Mennoniten im Juragebirge befassen sich mit Pferdezucht. Typisches Dorf im Emmental.

Mennonite song festival in the Swiss Jura Mountains.
Mennonitisches Sängerfest in den Jura Bergen.

the Sunday school leaders are invited to come to a conference where they are prepared and strengthened for their work. And, finally, the youth activities committee arranges for an annual Youth Day when the youth of all our congregations come together. This event enjoys such popularity that none of our churches is large enough to provide room for all. For this reason a large public hall in Tramelan is rented in June.

Through these means our youth has been brought more closely into the fellowship of our congregations. Young people have made their decisions to accept Christ. The participation of young people in the individual congregations has taken on more life. More than ever before, the choirs have become a central objective in the youth activities of the congregations. Through these the young people take a part in the worship services and they acquire a sense of a duty toward the congregation.

In a wonderful way our country was spared from the war. However, we young men were obliged to carry out boundary patrol duty during these years. When hunger threatened our country, the farmers were called upon to do almost superhuman work in their fields. Strenuous general coercive measures and restrictions were not spared us. Nevertheless, the utmost trials—the actual horrible war—we did not live through. By far the majority of our Mennonite youth served their terms in the medical corps. Some, however, allowed themselves to be enrolled in the regular military forces. Our position in regard to bearing arms became a lively topic of discussion when a young minister from the Sonnenberg congregation enrolled in a training school for officers. In all of the discussions concerning non-resistance there has been a piercing note of discord.

In the Canton of Bern the established church is unequivocally the state church. The congregation of Emmenthal has formally joined this established church. This congregation has gone through a completely different development and exists under entirely different circumstances than the congregations in the Jura mountains. Its connections with the established church have for a long time been strong and numerous. But in spite of this, the recent event cannot be understood by the brethren of our other congregations. This act is unquestionably disapproved by our conference.

At the end of the war came the news of the great need among the brethren in France and in Germany. The representatives of the MCC came and made contacts with our congregations. Gradually our own little relief work was organized. Food and clothing were gathered and sent to Germany. Needy children from the destroyed cities were taken into Mennonite homes where they were clothed and taken care of.

France

That which I have reported concerning the Swiss congregations during the last twelve years applies also, in part, to the congregations in France. However, since 1939 the French brethren were led in a way which has left traces that cannot be altered. In the spring of 1939 they still came in their autos to our Youth Day and took part, especially in the musical activities. Then came five long years of anxiety. During this time, only occasional news came from them and often more rumor than actual news. How often it was sad news! Finally the boundaries opened and we learned the details. Some of the Mennonite families, whose farms were in the boundary zones, had been evacuated shortly after the declaration of war. When in the spring of 1940 the battle of France raged, fierce engagements took place near Mulhausen, Colmar, Geisberg, Belfort, and many other small localities. Some Mennonites lost their farm buildings and all other personal property through these battles. Young brethren were called into the service. Some fell, others suffered long years as prisoners of war in Germany.

Then came the years of the German occupation. Alsace was from the start given extraordinary treatment since it was to be incorporated into the German Reich. On the one hand, Alsace was given preference in the supply of food commodities; but on the other hand, it was watched more closely for any possible resistance. For this reason public meetings or gatherings of any kind were forbidden and as a consequence the churches of the Mennonite congregations were locked. Small groups, with very careful precautions, met in homes for worship and mutual prayer. Many of the young brethren in Alsace were called to serve on the Russian front.

In 1944-1945 the region in which most of the Mennonite brethren live once more became a battle field. Some Mennonite families saw the total destruction of their property, others spent weeks in basements, and others lost some members of their families. But at the same time some of the first prisoners of war who had been freed came home.

Outwardly the French and Alsatian congregations recovered quickly at the end of the war. The active help from America contributed very much to this.

The brethren of Alsace were often beset with the dif-

ng influence of the Pentecostal movement, as it e inroads into the spiritual life of the congregations. trend in the opposite direction one notices an in- sing secularization in many places. A very thorny lem comes up in the ever-increasing number of mixed riages, especially where the marriages are with Catho- eighbors.

However, side by side with these shadows there is h light and joy that one should not overlook. There souls who have become warmer, more steadfast, more ve, and more pure in their faith through the difficul- of these years. There is, above all, the youth who in y places are awakening, who are beginning to seek to ask questions. So awakened and eager have they me that they go out, without hesitation, into the d to witness for Christ. The awakened French Men- te youth have gone outside of the former limits of r own church and are working together with church- f similar faith in evangelistic efforts.

These few rays of light concerning the life of our gregations in France and in Switzerland have served prove the fact of human failures; but they may also show the faithful service of many brethren. God is at work in our small congregations. For this reason we look up, whether we have success or failure we look up, whether we live in light or in the shadows we look up—up to Christ alone. "Jesus Christ, yesterday and to-day, and in eternity!"

Pierre Widmer family and Birkenhof Menn. Church, France.

Pierre Widmer Familie und Mennonitenkirche, Frankreich.

MASTER FARMERS OF FRANCE

BY ERNST CORRELL

THE cultural achievements of the early Alsatian Mennonites frequently aroused the displeasure of their neighbors. If the neighbors were in a favor- e position with the authorities and landowners, their uence was often detrimental to the Mennonites. It then a simple matter to use the religious differences a shield behind which to get rid of an unwelcome petitor. But about the middle of the eighteenth cen- y such religious and economic politics ceased. The rea- for this turn of attitude was not a change of attitude ard freedom on the part of the authoritative persons. decisive reason was the influence of the so-called siocrats, with their new economic philosophy which se about the middle of the eighteenth century. For m the core of the economic life lay in the farming s of society, especially the renters. Only they were sidered productive members of society, and, with landowners, were contrasted with the sterile, unfruit- class of industry, trade, free vocations, and the ser- t class. It was the glorification of the feudal system rtly before its destruction by the great French Revo- on.

Alsace was the seat of important temporal and spirit- lords. They had already previously learned to appre- e the industrious and dependable Mennonites as good ters. To protect the farmers, especially the renters of large holdings, became a moral obligation and was praised as a law of reason. In 1771 the abbot Baudeau wrote concerning the lot "of these valuable people, who . . . cultivate the property of others," in his *Explication du tableau economique:* "All that oppresses, degrades, wrongs, robs them, strikes deep wounds on society. All that elevates them, all that would contribute to their well-being, their contentment, their wealth, is a source of happiness for all classes." This was meant especially for the ears of the landowners. In this economic view, valid at the time, lie the roots of the favor enjoyed by Mennonite renters a long time before the liberating influences of the French Revolution.

Indeed, the interest in these physiocratic ideas and their learned and effective sponsors reached all the way to the salons of Paris. The literature of that circle was occupied with this trend. This is seen for instance in a delicate volume, *Les soirees Helvetiennes, Alsaciennes, et Fran-Comtoises* (Amsterdam and Paris, 1772) which also appeared in English translation at the same time. These "Evening entertainments in Alsace" speak in long chapters about the "influence of the good morals on agriculture." Alexandre-Frederic- Jaques Masson, Marquis de Pezay presented the salons among other writings with entertaining material on the competent Mennonite farmers. Pezay had been appointed to estimate the state of the east border from the military and economic point of view. In this connection he became acquainted with

the Alsatian Mennonites. He described interestingly and thoroughly their life and work. He introduces his praise of their morality with a comparison with China and her people, a popular comparison at the time, for to the physiocrats China seemed the model agrarian state. Mennonite fields could be recognized from afar by their better care; the Mennonites could be recognized by their clothing without buttons and shoes without buckles. Then Pezay follows them to the remotest nooks of the Vosges where they have their straw huts, "which are as plain as they and intelligently constructed." "Antique hospitality" is offered the traveler in all simplicity but with conspicuous cleanliness, and he lingers on his description of the charms of the daughters. The Anabaptists were the same everywhere: gentle, kindly, industrious. Pezay concludes his song of praise with the familiar story of the conscientious Mennonite farmer in Waldeck in the Seven Years' War which is still found in the readers and pedagogical writings as follows.

When in 1759 the French army had defeated the Prussian army their commander sent an officer with a detachment of soldiers in search for forage for horses. They met a Mennonite farmer near Waldeck and asked him to show them a field of barley. Although reluctant the farmer led them quoting: "If any man will take away thy coat let him have the cloak also." After they had passed numerous barley fields the officer inquired why they had gone past so many of the fields. "Because they are the property of others," the Mennonite farmer replied. "But here is a field that belongs to me. Turn your horse loose in it."

The tenth "evening entertainment" is devoted to the especial skill of the Mennonites in meadow culture. It was a misfortune for France that there were so few Anabaptists in inner France and its border provinces. He praises the freedom offered them in Montbeliard, where they are permitted to do much good, although the soil is very poor. They also show their great competence in making equipment. But their particular capability lies in their irrigation of meadows by means of skillfully planned ditches. He urgently recommends imitation of this method; the skill is certainly not a quality of their particular religion.

Then Pezay deals in detail with a further peculiarity of Mennonite farming methods; they make the ditches surrounding their fields and groves in such a way that a crop can be raised there too. This leads him to a detailed discussion of this method applied to the rivers and creeks of France. The entire eleventh "entertainment" is devoted to this subject. Again and again, especially in his reflections concerning the river police, he returns to the example of the Mennonites. Thus all the meadows of France would be watered and dams and ditches be used and dug nationally according to their pattern. He declares himself ready to instruct all neighbors of rivers about it and estimates enormous gains for the kingdom. Nothing in these four hundred pages excites him as much as this example. He remarks ironically at one place that in view of the "galoping" spirit of enterprise among high and low, that there are in Paris surely two thousand persons, who, if they found out about the method of the Mennonites, would compete for the monopoly of leasing the river dams of France.

The Marquis de Pezay died young. It is not clear how much improvement resulted from his enthusiastic plans. For us it is of signficance to know that he was a friend of Voltaire's. Pezay's experiences among the Alsatian Mennonites were no doubt known to him. Hans de Ries was also acquainted with Pezay's book. In the foreword of his *Confession of Faith* he mentions the "simple manner of life, the industry of the Mennonite congregations in Alsace," referring to the *Soirees Helvetiennes*.

The Marquis de Pezay and his Anabaptist recollections did not pass into oblivion. The feuilletonist of *Le Siecle*, a Paris periodical, found the volume in a second-hand bookstall, and visited the Mennonites in the Vosges. He was Alfred Michiels, who wrote in a similar vein to Pezay's, describing the Mennonites in his *Les Anabaptistes des Vosges*. But his account is not as objective or careful as that of the marquis; in many instances the book has the flavor of a novel. Nevertheless his recollections of the past should be gratefully acknowledged. The congregation and the people of Salm are brought to life for the reader in a fluent style. The visit in the home of Elder Augsburger, is the center of the narrative. Again the economic example of the Mennonites in their household management and farming practices, and their marriage customs and attitude to tobacco are broadly described. His presentation of the history of the Mennonites and their martyrs is somewhat dubious. True to history is his confirmation of the interest of the Alsatian Mennonites in botany and medicine. Michiels reports that he found books along this line in their homes. He also reports that many Mennonites of the Palatinate understand veterinary medicine, which explains their excellent herds of cattle. Family histories tell us that the Alsatian Mennonites in turn introduced progressive methods of agriculture to the Palatinate and Pennsylvania.

(See also Fred Knoop, "Master Farmers in Lancaster County," *Mennonite Life*, Jan., 1947, pp. 17-23.)

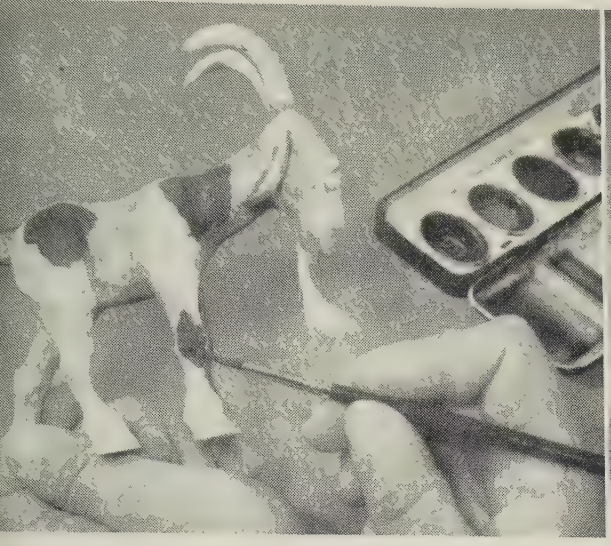
For Low German Readers Only!

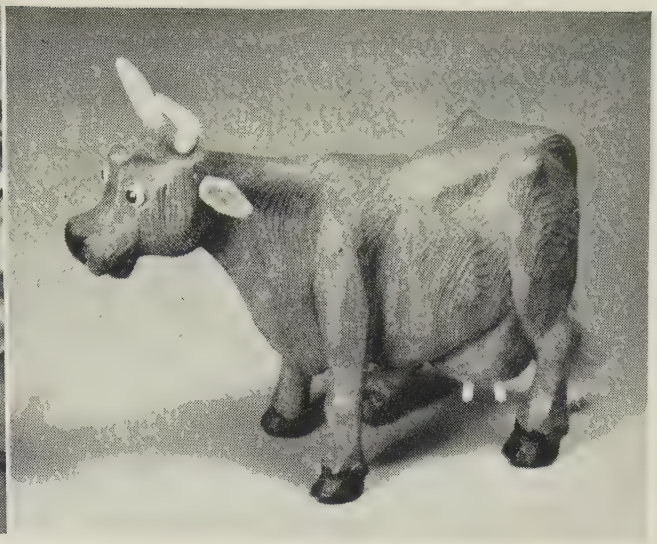
DE SCHNOPP

Jung, saj 'emol, wo lang best du, wann du jlitj steis Stall di mol jlitj han!

Wata noch eent! Saj 'emol Jungtje, wo es daut bi Warennitje-Pannasch Peta von Steinfeld, daut es so'n langet Strämel, wann däm Ostre de Feet naut wo haft hee Pingste de Schnopp. Wo lang diat daut bi bott de Näs aunfangt to ranne?

Aus Arnold Dyck, *De Opnaom*, Steinbach, Manito





Finishing touches on Gulliver Goat and Clementine Cow, just home from the pasture.

WOODCARVING ~ ELMA WALTNER

BY LENA WALTNER

ELMA WALTNER, who was born and reared on a farm near Hurley, South Dakota, has always had an inherent interest in art. Although she is a col-e graduate she never had much formal art training. ma seemed to have been born with the urge to explore possibilities of various art materials, and although ving lived on the farm where she devoted much of time to helping with work out of doors she has con-tently taken time for pursuing her hobby. This has, now, almost become a profession.

She sells articles to various magazines. Much of her ne is given to pictorial reporting and to crafts design-g. One of her interests is animal carving in wood. Hav-g carved some forty different animals she decided to oduce a book on the subject. This idea has taken form a delightful presentation of 104 pages entitled *Carving imal Caricatures*, which was published recently by cKnight & McKnight Publishing Co., a company that blishes various art books. Some of the figures included re first published in the home-craft section of the *pular Science Monthly*. This book with detailed sketch-of some twenty-four animals gives different views of e animals made by the author and contains photo-aphs of detailed steps of procedure for each character. ne names alone, such as Pansy Pig, Clarissa Calf, Bo-ar Bull, Gulliver Goat, Dmitri Dinosaur, etc., make e curious to read the little story of each animal as ex-essed in her own unique way.

To the uninitiated wood carver Elma Waltner has ven concise step-by-step instructions through her etches and photographs, as well as written material ich should help anyone overcome his fears. Suitable woods, tools, and finishes are mentioned which leave no room for guesswork.

In doing art work most artists realize that a rather intimate acquaintance with the subject to be presented is essential. It is easy to see why she has chosen to carve animals for she has been able to observe them in their various moods and learn their characteristics first hand. Of course she also uses imagination.

In her book she has also included several prehistoric animals. Quoting from her "Foreword" of the book she makes the statement: "There is something about whittling that is soothing to the nerves. Carving is a most satisfactory means of spending leisure hours. The pride of a job well done and thrill of creation are ample reward for the persistence and patience required in figure carving.

"Caricature carving, which is the subject of this book, is a type of whittling that is particularly well suited for a hobby. In carving, as in nearly all forms of caricature, a distinguishing characteristic is emphasized—the long ears of a donkey, the big mouth of the hippopotamus—to give the animal an amusing and appealing appearance."

The latest venture of the author is into the field of ceramics where she intends to do mostly figurines which she will fire in her own kiln. Although she has worked in clay only a brief time, she finds it very fascinating.

EDITOR'S NOTE: Elma Waltner's CARVING ANIMAL CARICATURES, published by McKnight and McKnight Publishing Co., Bloomington, Ill., may be obtained from the publisher or from any book store.

From the Bonnie Brook Farm

Geraldine Giraffe, Casper Camel, Gulliver Goat, Clarissa Calf, Homer Hound "Snoopy" and Homer Hound "Amiable."

Eden Mennonite Church choir and Peter Dyck, Moundridge, Kansas, recording the program for their broadcast.

Mennonites on the Air

BY ANDREW R. SHELLY

Highway Route US 81 between Newton and McPherson, Kansas is rather quiet at 7:30 in the morning. At least it was on October 28 of last r! It was a beautiful morning—air crisp, the sun ris- to a new fall day. After dialing on my radio for a rt time, I was greeted by beautiful choral music. A e later someone read inspirational poetry. The an- ncer indicated the station was KSAL, Salina, Kansas, the program "The Devotional Hour," which is spon- d by the Eden Mennonite Church, Moundridge, of ch Peter Dyck is the pastor. The program appears at) each Sunday morning.

But that was not the only radio program Mennonites e sponsoring that Sunday. On at least forty-five radio ions across the U. S. and Canada Mennonite-spon- d radio programs were sending forth the message of ist across the air waves.

The growth of Mennonite radio broadcasting has been nomenal during the past several years. During the ks spent in preparing this article new broadcasts have n added to the estimated sixty stations now used in e thirty-six programs. In addition to these programs heard, dozens of others have been sponsored for rter or longer periods of time.

The coverage of these programs is vast. It is safe to that most of the radio sets in America could tune n a Mennonite-sponsored program in the course of a k. Whether people live in Florida or Montana, in nsylvania or California, in Iowa or Oregon, Menno- broadcasts can be heard. (This article limits itself presenting Mennonite radio programs originating in A and eastern Canada. An article on western Canada follow.)

The largest single program operated by Mennonites is the Calvary Hour, originating in Orville, Ohio, and sponsored by William Detweiler, pastor of the Pleasant Hill Mennonite Church. It is heard from coast to coast on twenty-one stations, and by short wave over HCJB, Quito, Ecuador, it is heard throughout the world.

The program consists of music by the Amstutz Sisters Trio, who have been singing for many years, and the message by William Detweiler. That the listening audience is large is attested by the fact that an average of 1,200 printed copies of each sermon are sent out.

However, most of the Mennonite programs are those broadcast over one station and sponsored by a local minister or congregation. The cost of such a weekly program runs from $8.50 to $50, while in one case time is given by the radio station as a public service feature. Programs using several stations of course cost much more. In travelling across Canada and the United States during the past years, I have been amazed at the number of radio broadcasts our people sponsor.

"Christ For To-day," is the name of the program appearing Sunday mornings at 8 o'clock; sponsored by the

Elvera Voth conducting Freeman Junior College choir.

pastor of the Mennonite Mission Church, Hannibal, Mo., Nelson E. Kauffman. Kauffman attempts to minister to the great cross-section audience listening to his program. He groups his messages into series: on discipleship; the home; sometimes a book of the Bible, such as I Peter. He points out that he is able to stress Mennonite doctrine quite freely in allowing the Bible to speak. One evidence of a wide hearing is correspondence from a Catholic priest who took exception to some of his comments on Anabaptists.

"Hymns at Eventide," is a release which is rapidly gaining in repute in the Kitchener, Ontario area. Spon-

M. B. group, Kitchener, Ontario. (Right) Frank Peters, minister and C. J. Rempel, announcer.

Allentown, Pa., "Sermon Review," Maynard Shelly (center) moderator.

sored by the local Mennonite Brethren church over CKCR every Wednesday evening, it features a very well trained chorus. C. J. Rempel, former M.C.C. Manager for Canada, is announcer. Frank Peters preaches for seven or eight minutes. While the program is almost entirely in English, a unique feature is the use of German songs which attract the large German element in the area—especially the many new Canadians. Musical and religious leaders have hailed the program as one of high merit.

Kitchener, Ontario has been the focal point of much Mennonite broadcasting. For eight years the Ontario

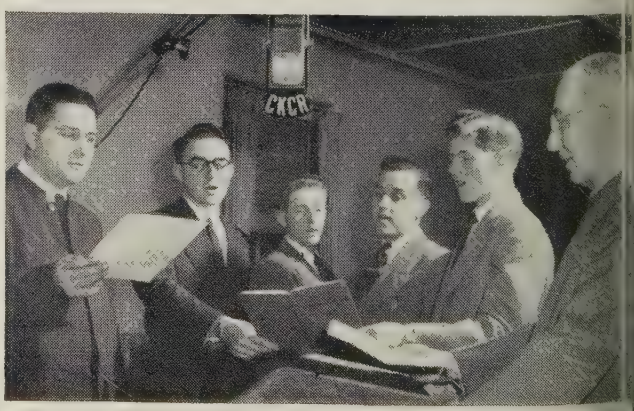
Ontario Mennonite Bible School broadcast. John Hess (left) director, J. B. Martin, speaker, and Merle Shantz, manager.

Mennonite Conference has sponsored the "Mennonite Hour." Various choral groups are used week after week. For some time a special radio chorus functioned. Various ministers present evangelistic messages a month or more at a time. As far as this writer knows, this is the only Mennonite program sponsored by a Mennonite Conference. A committee of five is chosen annually at the Ontario Conference. These men are responsible for the broadcasts.

A unique program is "The Heart to Heart Program," sponsored by Ruth B. (Mrs. Grant) Stoltzfus of Scottdale, Pennsylvania. It can now be heard over two stations: WMBS (590 Kc) Uniontown, Pa. at 9:45 each Friday morning, and WAVL (910 Kc) Apollo, Pa. at 10:45 each Tuesday morning. It is a homey, inspirational program designed for mothers in the home. With a unique balance of humor, practical wisdom, scripture, poetry, and prayers this program has had an unusual audience appeal.

On January 1, 1952, Ruth Stoltzfus began the program thus: "Dear Friends: First this morning I am going to give you a recipe and I think it is the kind that every mother will understand: 'To make a cake, light oven; get out utensils and ingredients. Remove blocks and toy autos from table. Grease pan, crack nuts. Measure 2 cups of flour; remove Johnny's pair of hands

Ontario Mennonite Conference presenting "Mennonite Hour" broadcast. E. Clare Shantz (left) and D. Burkholder (right).



ıd Waltner and Walter H. Hohmann and "Mennonite Singers" record "Chapel Meditations" in Bethel College studio.

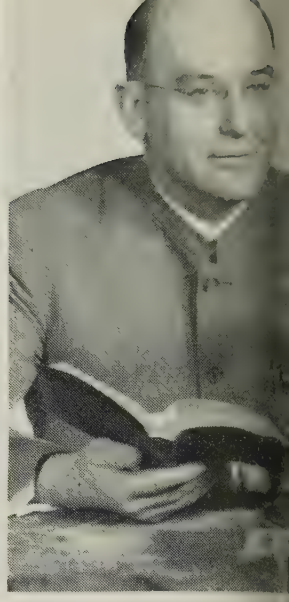
ı flour; wash flour off Johnny. Remeasure flour. flour, baking powder and salt in sifter. Get dustpan brush up pieces of bowl Johnny knocked on flour. h kitchen floor, table, walls, dishes. Call baker. Lie n.'" Then after reading some mail, she gave an inational New Year's message.

"World Missions Broadcast" has been heard since rch, 1946, every Saturday in the year over station CO, Chatham, Ontario. Although only a 5,000 watt ion, its geographical location gives it the advantage ı large listening area. The purpose of this program, nsored by Anrold Gingerich, Mennonite pastor at hwell, Ontario, is to promote world-wide missions. ny projects of a general mission nature are continualponsored. While Gingerich is in charge of all broads, at least 75 per cent of the time a guest missionary ıks. These are from many Mennonite fields as well other missions.

The southern-most broadcast is Sarasota, Florida, re the T. H. Brenneman, pastor of the Bay Shore nnonite Church, conducts a Sunday morning service over WSPB, the local station. In the United States the northern-most outlet is Glendive, Montana. L. W. Harder, pastor of the local Mennonite church, has been conducting the "Gospel Light Broadcast" over KXGN of that place. This is perhaps the only locally sponsored program that regularly features participants from two Mennonite groups. The music is furnished by an Old Mennonite quartet and the speaking by a General Conference minister. The program is of a Bible study nature and strongly evangelistic. The Sunday the writer was there the book of Ruth was being used. Howard J. Zehr, Peoria, Illinois, sponsors "The Gospel For To-day" over WIRL each Sunday at 9:30 A.M. The program is made up largely of quartet music with a twelve-minute message.

One of the older established broadcasts is "Voice of Victory Broadcast," sponsored by the Mennonite Brethren Church, Buhler, Kansas, over stations KWHK (1260 Kc) Hutchinson, Kansas and WAVL (910 Kc) Apollo, Pennsylvania. This program has built up a large following. The program, as most Mennonite-sponsored releases,

nnonite choir, Beatrice, Neb., Elmer Friesen, minister, Anne W. Miller, director. (Right) Ruth B. Stoltzfus of "Heart to Heart" program. Her program can be heard over two stations: Uniontown, Pa., and Apollo, Pa.



Amstutz Sisters Trio and William Detweiler (left) Ohio, of "Calvary Hour" and Nelson E. Kauffman (right) Missouri, of "Christ for Today."

has a twofold aim—to reach the unsaved and to build up the saints. The broadcast began almost seven years ago.

One of the most startling recent developments has been the beginning of three broadcasts sponsored by Mennonite schools. These began almost simultaneously in three different states. The Bethel College "Chapel Meditations" program is a fifteen-minute program heard over station KFH, Wichita, Kansas every Saturday at 4:30 P.M. The program largely features the college a capella choir, under the direction of W. H. Hohmann. Brief Bible messages are presented by Erland Waltner of the Bible department. The programs are recorded in the Bethel College Studio.

The Freeman Junior College broadcast is heard over WNAX, Yankton, South Dakota. A choir consisting of "students, teachers, farmers, bankers, housewives, etc." directed by Elvera Voth is featured. The program is tape recorded and heard every Sunday at 3:45 P.M. Although still in its early stages the program has already received wide acclaim. The most recent school to begin regular broadcasts is Grace Bible Institute, Omaha, Nebraska with "Grace Notes," featuring music and brief messages over KOIL Sundays at 10:30 P.M. The first program was sent forth on February 3.

Another area of Mennonite broadcasting, which needs mention, is that of cooperative ventures in various communities. In Beatrice, Nebraska, the two Mennonite churches have been giving full cooperation in the broadcasting efforts over KWBE. For example, the Beatrice Mennonite Church, Elmer Friesen pastor, is responsible for every fourth Sunday. In addition, Friesen takes his turn in the daily devotions broadcasts. Each church pays for the Sunday morning service when it originates in its edifice; however, the daily devotional period is a station feature.

In Paso Robles, California, the Mennonite churches cooperate in the "Men's Inter-Church Brotherhood Chorus" program. Broadcast over KPRL, (12:30) the men of eight churches sponsor a weekly fifteen-minute broadcast. This venture is one of cooperation in that many men come as far as fifteen and twenty miles to help. In addition, there are programs sponsored by the ministerial association.

The largest of these cooperative ventures is in Allentown, Pennsylvania. Maynard Shelly, pastor of First Mennonite Church, has been serving as chairman of the Ministerial Radio Committee. Seven different programs are presented covering all days of the week. "Morning Devotions," is heard every weekday morning at 7:0 over WHOL. "The Minister Calls," appears each Sunday morning at 10:30 over WAEB. These programs are conducted by city ministers. Each Sunday morning a service is broadcast direct from a church over station WHOL. A church broadcasts its service four consecutive weeks.

"The Last Hour," is an evangelistic program over WSAN appearing each Sunday at 11:30 P.M. Thursdays at 7:30 P.M., "Let There Be Light," a National Council transcription is sponsored over WHOL. "The Bible For Little People," is a broadcast especially for children heard every Saturday morning at 11:30 over WKAP. "Sunday Sermon Review," is the name of a unique broadcast originated by Maynard Shelly, and appearing every Tuesday evening over WKAP at 8. A different minister is interviewed each week. A layman from his church and another minister interview him about the sermon he preached the previous Sunday. In this way the message is given to a wider audience and points can be clarified.

Maynard Shelly feels that one area of witness open to us is cooperative broadcasting. "I believe we need to

laim the Gospel of Christ through every medium," says. "We need to proclaim it over the radio." He ts out that while all individual churches could not hase time on a station, many stations are "willing ive free of charge to groups which are representative Christian communities." All the programs in Allen- n are station presentations.

By far the largest enterprise, although not a specif- y Mennonite organization, is: "Back To The Bible adcast," produced by the Good News Broadcasting ociation, Incorporated, of which Theodore H. Epp is ctor. This broadcasting effort, originating in Lincoln, raska by tape recording, is sent forth over 450 out- in the U. S. and about 100 in foreign countries each k.

The English language is used. Epp says: "There are least twice as many English-speaking people outside the United States as there are in the United States. n, also, English is becoming the international langu- , therefore, a great majority of the educational in- utions of the world are now requiring English as one the subjects . . ." The vastness of the outreach of the gram is indicated by the fact that in 1951, 478,000 ers were received. The listening audience in the U. S. stimated at 12,000,000 to 15,000,000. While the broad- t is conducted on an undenominational basis, the di- tor, Theodore Epp, is a General Conference Menno- e minister.

The large amount of correspondence and personal in- tigation which has gone into the preparation of this icle, has led to several conclusions:

1. *Mennonites are on the air!* It appears doubtful ether there is a group in America to-day with a wider reach per capita. The groups mentioned in this article mber about 130,000. These form at least the sponsor- background for world-wide radio efforts. The rapidity the mounting Mennonite interest in radio is illustrated the fact that a recent issue of *Mennonite Weekly Review* devotes sixty column inches to announcements and stories of Mennonite radio programs.

2. *Seeking to reach the unsaved by radio.* A group which stresses its heritage strongly must beware lest the urgency of the spread of the gospel be lost. Most Mennonite-sponsored programs have evangelism as the prime motive for broadcasting. Mennonites, as other Christians, do have a responsibility toward the vast un-churched, unsaved masses of America and the world.

3. *Need to study ways to release the full gospel by radio.* It is also legitimate to use radio to bring the full teachings of Jesus to people. It appears to this writer that more consecrated study needs to be made to find ways in which radio can be used to spread the "all things" of Jesus.

If we believe that to which we hold through our Mennonite heritage is part of the inspired Word of God, we need to discover ways to proclaim it.

4. *Mennonites need to study radio techniques.* Zeal, sincerity, and conviction are not enough. As far as this writer knows, only one Mennonite conference has undertaken a methodical study of radio broadcasting. It would appear that as committees and boards are elected to cover missions, education, publication, relief, etc. the time has come to study the implications of radio on a conference-wide basis.

5. *Mennonites should consider a national program.* Perhaps this is an ideal so lofty that it is only possible as a dream; however, one wonders whether we should not take that which we preach so seriously that we could present a united front radio program, stressing those great cardinal fundamentals of the Gospel which we hold in common. Perhaps we now spend at least $150,000 a year on radio (not including Back To The Bible Broadcast). Should we pioneer into the possibility of a great mutual network, a "*Mennonite Hour*"?

6. *Mennonites will be forced to consider television.* It appears that television, with all its evil, is being ac-

Theodore H. Epp and quartett, who are heard daily over many stations, in their studio in Lincoln, Nebraska.

cepted more quickly than even radio was. In the early years of radio, many preachers and religious groups stood solidly against it, quoting such verses as "the prince of the power of the air," "bitter and sweet," etc. Later the radio was tolerated. Now it is used to an unprecedented degree in the spread of the gospel. Television will develop with incredible speed. Ten years ago there were no sets —now 24 per cent of homes in America own them. Today there are very few religious television programs. "The Hour of Decision," "Youth on the March" and "Word of Life Broadcast" are perhaps the major ones.

The refrain of "O Zion, Haste," forms an appropriate closing challenge:

Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release.

Radio is one means we have discovered to "publish glad tidings." May the Lord bless and use every moment spent in proclaiming the "unsearchable riches of Christ."

LIST OF MENNONITE RADIO BROADCASTS
IN U.S.A. AND EASTERN CANADA

February, 1952

SPONSOR	NAME	CALL LETTERS	PLACE	TIME
Bayshore Menn. Church	"Sunday School Hour"	WSPB (1450)	Sarasota, Fla.	Sun. 8:15-8:30 AM
Bethel College	"Chapel Meditations"	KFH (1340)	Wichita, Ks.	Sat. 4:30-4:45 PM
Ezra Brubacher	"Gems of Truth"	CKCR	Kitchener, Ont.	Tues. 8:00-8:30 PM
Buhler M. B. Church	"Voice of Victory"	KWHK (1260)	Hutchinson, Ks.	Sun. 12:30-1:00 PM
Buhler M. B. Church	"Voice of Victory"	WAVL (910)	Apollo, Pa.	Sun. 9:30-10:00 PM
Delft M. B. Church	"Carson Male Choir"			Sunday afternoon
Wm. G. Detweiler	"The Calvary Hour"	carried over 19 U. S. stations and Quito, Equador.		
Theodore H. Epp	"Back to the Bible"	carried over more than 80 U.S. and 20 foreign stations.		
Freeman Junior College	"Freeman Jr. College Choir"	WNAX (570)	Yankton, S. D.	Sun. 3:45-4 PM
Eden Mennonite Church	"The Devotional Hour"	KSAL (1200)	Salina, Ks.	Sun. 7:30-8:30 AM
Arnold Gingerich	"World Missions Broadcast"	CFCO (630)	Chatham, Ont.	Sat. 5:15-5:30 PM
Grace Bible Institute	"Grace Notes"	KOIL	Omaha, Neb.	Sun. 10:30-11 PM
L. W. Harder	"Gospel Light Broadcast"	KXGN (1400)	Glendive, Mont.	Sun. 4:00-4:30 PM
Nelson Kanagy	"Mennonite Gospel Hour"	WRDF (880)	Worthington, Ohio	Sun. 8:30-9 AM
Nelson Kanagy	"Mennonite Gospel Hour"	WOHP	Bellefontaine, Ohio	Sun. 1-1:30 PM
Nelson E. Kauffman	"Christ For To-day"	KHMO (1070)	Hannibal, Mo.	Sun. 8:00-9 AM
Kitchener M. B. Church	"Hymns at Eventide"	CKCR (1490)	Kitchener, Ontario	Wed. 8:30-9:00 PM
Mt. Lake Home	"Mountain Lake Hour"			Sunday evening
M. B. Church, Virgil, Ont.	"Moments of Blessing"	CHVC (1600)	Niagara Falls, Ontario	1:00-1:30 PM
Ont. Mennonite Bible Institute		CKCR (1490)	Kitchener, Ontario	Mon.
Ontario Mennonite Conference	"Mennonite Hour"	CKCR (1490)	Kitchener, Ontario	Sun. 4:30-5:00 PM
Ruth B. Stoltzfus	"Heart To Heart Program"	WMBS (590)	Uniontown, Pa.	Fri. 9:45-10 AM
Ruth B. Stoltzfus	"Heart To Heart Program"	WAVL (910)	Apollo, Pa.	Tues. 10:45-11 AM
Harold E. Thomas	"Gospel Fellowship Broadcast"	WJAC	Johnstown, Pa.	Sun. 8:30-9 AM
L. S. Weber		WVEC	Hampton, Va.	Sun. 8:00-8:15
Howard Zehr	"The Gospel For To-Day"	WIRL (1290)	Peoria, Ill.	Sun. 8:00-9 AM

Note: There are possibly fifteen to twenty broadcasts which are not listed. The writer would be interested in receiving more information. Further there are at least twenty-five broadcasts which are not now functioning. Also, there are six or more communities in which Mennonites participate in cooperative broadcasting.

For Parents and Teachers

Christopher Recordings on Sex Instruction. New York: The Christophers.

To help parents answer the all-important and frequently difficult questions concerning sex, The Christophers have put out a set of very helpful records. The intonations and general atmosphere that are achieved on the records (by top-notch actors) make them highly superior to printed instructions on the subject. The records dramatize discussions of parents with their children so that others may glean from them the atmosphere in which such topics should be discussed, the approximate extent of information to be given at each age level, questions likely to come up and suitable phrases for answering them.

These records should under no circumstances be played for children. They are intended to be used by parents and teachers to give them inspiration and instruction to discharge this sacred privilege and obligation adequately in the intimate personal manner possible only between parents and their own children. The approach is very definitely spiritual with only a minimum, though adequate, part of the physical explained so that the child can grasp the whole of God's plan of procreation in the light of its spiritual significance. It is one thing to enlighten a child; quite another to enlighten him beautifully and reverently as is done in these recordings. The child is left with a sense of awe and admiration of the greatness of God who designed the universe and the function of families in caring out his plans.

The records come in four parts, each of which would likely cover several discussions in an actual home situation:

Part 1. "How Babies are Born" (for young children)
Part 2. "Menstruation" (for girls 10-12)
Part 3. "Problems of Growing Boys" (for boys 11-13)
Part 4. "The Marriage Union" (for teen-agers)

The album may be purchased in either 33-1/3 rpm long playing (12" unbreakable vinylite), records at $4.00 or in four 10-inch 78 rpm records at $6.00.

North Newton, Ks. —Hilda W. Krahn

NEW MENNONITE INSTITUTIONS

(Continued from p. 55)

e presence of a large crowd gathered from near and . The impressive service and the large crowd gave oquent witness to the joy the German Mennonites felt these homes for the aged. This home also is filled to pacity. Heinrich Bartel and his wife serve as the effi- nt and devoted superintendent and matron of the me. Efforts are now being made to find an old peo- e's home for the benefit of the large number of old ugees in northern Germany.

Bible School and Conferences

The peace witness has always been an inseparable rt of the MCC ministry of love and relief. Christ-like ve does no ill to its neighbor. Much rather it seeks his elfare, whether friend or foe. It seeks to reconcile man his neighbor. For this reason the very presence of CC workers trying to minister in the name of Christ lled attention to the way of love and non-resistance the Christian way. Numerous peace conferences grew ut of this and many more personal discussions of this uestion. Peace groups in European Mennonite churches ere vitalized and encouraged in the way of love and eace through these contacts and this fellowship. Out this came a reorganization of the International Men- onite Peace Committee with representatives from each the European Mennonite conferences and from the CC. This group has no European headquarters but vin Horst at Amsterdam represents the MCC Peace ection concerns on this committee.

Heerewegen near Zeist in Holland was originally arted as a children's home but in recent years has de- eloped into an important fellowship, conference, and piritual life center for young people, families, and others Mennonites and non-Mennonites) and for various in- rnational Mennonite groups. The Dutch peace group as frequently used it for such conferences in which MCC nd other peace groups have participated. Heerewegen an estate of about twenty-five acres of beautiful wood- nd with excellent housing facilities suitable for such onferences. The Dutch Mennonites have learned to ap- reciate what Heerewegen stands for and the further lessing it may be for Mennonitism. Paula Thijssen, a utch Mennonite nurse, will supervise this work with ie beginning of spring, taking over responsibilities from uth Flisher. The MCC will continue to furnish two merican workers to serve on the staff.

One of the most unique institutions which has arisen post-war Europe is the European Mennonite Bible chool. The need for this had been felt for some time European Mennonite circles but the assistance and ncouragement of MCC was necessary in order to make a reality. It was started in November, 1950 for the urpose of training young people for work in local Men- onite churches as Sunday school teachers, leaders of oung people, etc., by providing opportunity for study of the Bible, church history, Mennonite history, missions, Sunday school work, and the like. As teachers they used pastors of churches in France, Switzerland and Germany, supplemented by two MCC workers qualified for this task. Samuel Gerber served as principal of the school. Since the new institution had no funds MCC offered the use of its Basel center without cost for the four-week term and the Basel Mennonite churches provided free lodging and two meals per day to the students. Since the school was international in scope it offered courses in French and German in order to accommodate both groups. The enrollment the first year was twenty-eight, divided about evenly between young men and young women and also between French speaking and German speaking young people. About an equal number of younger and older people participated in the evening classes.

The first year's effort was so successful that they planned a six-week term for 1951. Because of the unexpected sickness of one of the faculty and various untoward circumstances, the term had to be reduced to four weeks and the student group was twenty-four. The reaction toward this second year of school work was again so favorable that present plans look toward a two-month term in January and February of 1952-1953 and the continuance of its international character and spirit.

The two-day Basel Bible Conference held in August of each year has almost become an institution. It was begun in 1947 on the suggestion of MCC. It was to be a *Glaubenskonferenz* whose purpose was to call to mind the great foundations of our faith and to provide challenge and inspiration for the visitors. Large numbers from France, Switzerland, and Germany attend and as many MCC workers in Europe as can get away. This also has provided precious fellowship for Mennonite congregations and blessing and encouragement for all who attend.

For Children

Coloring and Design Book for Children of all Ages, by Olive G. Zehner and R. D. Dunkelberger. Lancaster, Pennsylvania: The Pennsylvania Dutch Folklore Center, 1951. $1.00 with box of crayons.

This is a delightful and yet educational and instructive coloring book for young and old featuring Pennsylvania Dutch art. It includes wheel designs as inspired by decorations of Pennsylvania Dutch barns, quilt patches, butter-mold motifs, stove plate designs, cookie cutters, flower designs as found on furniture, pottery, coverlets, plain garb, bird motifs, and tree-of-life designs along with full-page complete pictures such as a group of children admiring an Easter Egg Tree or a horse and wagon emerging from an historic covered bridge. The book required scholarly preparation and contains a bibliography which enables interested persons to pursue further study in this field. It urges everyone to enjoy the relaxation that comes from playing with designs and thus join the group of folk artists who created Pennsylvania Dutch art.

North Newton, Ks. —Hilda W. Krahn

Die Mennonitenkirche in Deventer, Holland.

DEVENTER M

WE ARE very grateful that when the Deventer suffered severe damage fro ing raids during the last war, the b Mennonite church was spared any damage. A there are divergent judgments of this church f point of view of architecture and symbolism, it i theless true that the members of the parish h church in high esteem. It is quite true that wer build today we should build differently Wh elaborately designed building was first occupie was much criticism by members of the congregat did not find it sufficiently simple.

Located to the rear of the dwelling on 95 Brin has a sixteenth-century facade, it is still in the t of the "hidden churches." This house may hav built at the close of the sixteenth century for Penninck and his wife, Lucretia van Rhede, who of-arms are displayed on the building facing the When the Mennonite congregation bought this from the Vitringa family in 1890 the front wa much neglected. With the building of the chur front was completely restored by the town arch W. Mulock Houwer.

Above the entrance there are six statues, o three represent the divine virtues: *charitas* (love (faith) and *spes* (hope), while three of the fou virtues are shown: *prudentia* (prudence), f (strength) and *temperantia* (sobriety). On the g statue of the fourth moral virtue *justitia* (justic formerly have rested. The frontispiece has this n sublime sentence: *Als Godt behaget beter benyt*

Die Kirche, umgeben von alten Gebäuden, wurde 1891 erbaut.

ITE CHURCH

f God pleases it is better to be envied than

the restoration of 1891 a building with a gar-
e background stood just beyond the entrance
building has been demolished and the present
ilt upon the site by the architect T. H. Kuipers,
dam. The room to the right of the gate is at
e consistory where the church council assem-
a month. The flat is the residence of the sex-
nd the church there is a large and a small room
ne social life of the parish, including educational
work.

urch also has a rear entrance: an old-fashioned
which dates from 1613. Above this gate with-
of an emblem a youth has been carved shown
posture with his right arm leaning on a skull
s left hand holding an hourglass, symbolizing
toriness of life.

nctuary of the church seats about three hun-
ews carved of oak by W. G. Poorten. The pul-
ts of oak from one trunk. The seats are all
th green cloth. A number of stained-glass win-
a stained-glass rosette above the pulpit were
and made by Schouten, of Delft. A beautiful
ompanies the singing of the hymns. Two elec-
eliers projected in 1915 by the architect Stof-
e Hague light the church. The church contains
heating system.

er thus possess a beautiful church which has
y, the character of a hidden church, without
n so intended.

Cannon once facing open sea was used to warn ships of coming storm. Now former sea is an open field drained by canals (right). Map shows former Zuiderzee and the four sections (polders) reclaimed. City (lower left) Amsterdam.

Dieſes Kanone wurde einſt dazu gebraucht, um Schiffe auf dem Zuiderzee zu warnen, wenn ein Sturm im Anzuge war. Jetzt iſt der ehemalige See Ackerland. Die Karte zeigt welche Teile des Zuiderzees ſchon trockengelegt worden ſind.

A BLOODLESS CONQUEST

BY G. VEENSTRA

EVERY country has its own problems. The most urgent problem in Holland is its density of population. During the last half century the population of The Netherlands increased from five million to ten million people. In 1950 the density of population per square kilometer in the following countries was: Holland, 297; Great Britain, 206; U. S. A., 19 and Canada, 1.

What can be done to provide living space for all these people? For centuries the Dutch solution has been to gain land from the sea. During the last decades of the twentieth century the government vigorously undertook the sponsorship of this solution.

Already in the thirteenth century the Dutch proceeded to gain acres and acres from the sea and the lakes. In 1931 they began to build polders in the inner sea of Holland, called the Zuiderzee. An effort is being made to gain 550,000 acres new land in this area. To date 168,000 acres have been reclaimed. There are still (1952) 390,000 acres of sea to pump dry.

The last polder which was reclaimed has a surface of 120,000 acres and is called the Northeast Polder. In 1936 the government began to build a big dike around this area. After three years of building with clay and boulder clay the long dike was closed and pumping could begin. During the two years from 1940, the first year of the German occupation, to the autumn of 1942, all the fifty billion cubic feet of water were pumped out. On its surface the polder was now dry.

Reclaiming of the land, including drainage of the soil, could begin. Three huge pumping stations with eight centrifugal and screwpumps each with a capacity of 20-30,000 cubic feet per minute then pumped rain- and drainage-water over the dike from a discharge height of thirteen to sixteen feet. But the land was still wet and soggy; a few canals had already been crudely dug under the water, that was all. Beginning in 1942 ditches were dug and afterwards when the soil was settled most of the land could be drained by millions and millions of brick or concrete drainpipes.

Reclaiming grew more and more difficult in the years of occupation, the years of lack of materials, lack of food, and finally deportation of the workmen. When freedom came to the Northeast Polder on Friday, the thirteenth of April, 1945, with great energy people began anew to work. More drainage went on, bulldozers, tractors, ploughs and other material rolled into the barren fields. More houses and still more farms were built. Fertilizers came from southern Europe and from abroad.

Thanks to the technical help from America and the planning of agricultural and mechanical engineers, thanks also to the hands of thousands of working people much has changed in the last five years. Now the whole Northeast Polder land is under cultivation. Farm buildings dot the landscape and small cities have been established. The main city will have a population of ten thousand peo-

Prosperous farms on former bottom of Zuiderzee.

Bauernhäuser befinden sich auf dem ehemaligen Meeresboden.

le, smaller ones from one to two thousand. The total opulation will be about forty thousand people of which bout twenty thousand will be agrarians.

The farm sizes will be mostly sixty, ninety, one hunred and five, and one hundred and twenty acres. If posible the government will build two hundred and fifty arms a year, as soon as the importation of timber and ther materials will be possible in the next few years. fter a few years the whole polder can contain a total f two thousand farms with a family on each.

In 1950 the government let about one hundred and ifty farms for rent. Were there enough young farmers, who would like to begin on this new land? Yes, more han three thousand applications for a farm came in. n autumn 1951, the government chose another group f about two hundred and fifty farmers to begin on the irgin soil. But there were about four thousand eight undred candidates, leaving very little chance for most f them.

Do you think the addition of so many thousands of acres of land from the sea would materially relieve the density of population? Oh no, we are used to calling it a "drop of rain in a milk pail." However, it is indeed necessary, although we have to look to other means, such as industrialization and emigration to give us more permanent relief.

The fortunate farmers who are living in the Northeast Polder now, together with all others in the large Polder have made of it a wonderful area. You have to see it for yourself to appreciate this fact. Please come and drive with me along the highways through the new land—grass and cattle to the right, or sugar beets and potatoes, blue flowering flax or luxurious wheat and oats on your left hand. All flat and square as far as you can see, with busy people, happy in their new world. And from all around you feel the whispering of the thankful blooming earth and its inhabitants because of this successful bloodless conquest.

Russian Easter and Paskha

BY WANDA L. FROLOV

THE GREATEST DAY of all the year for Russians who remember the old days is Easter. Because the old-styled Julian calendar is still used to alculate church holidays, Russian Easter seldom coinides with ours.

On the eve of Katish's first Easter with us we had one with her to the midnight service in the tiny Russian church on Micheltorena Street in Hollywood. It is truly charming little church, complete with onionhaped dome and set in a garden of plants and trees. The chapel is always full to overflowing and many peole stand in the garden, hearing faintly the music of the cappella choir and the sonorous chantlike voice of the riest as he reads the special service. The fragrance of ncense drifts out to blend with the lovely smell of newhown grass and the young birch trees sway and whisper ently in the cool night wind.

Some have brought tall, round *babas* and *paskha*, traditional Easter foods, to be blessed by the priests. With these they make their way to a long table that has been set out to receive them. After the ceremony they will be reclaimed and taken home to grace their owners' Easter tables.

In the church, seats are provided only for those who are unable to stand or kneel through the services. So those late-comers who must stand in the garden are perhaps more fortunate than those who find room inside the church. And near the end of the service priests, altar boys, choir, and many of the congregation form a procession which moves slowly three times around the outside of the church, singing as it goes, and bearing the holy icons. This procession commemorates the search for the body of Christ after He was risen from the tomb. On re-entering the church the voices of the choir are raised in the joyous proclamation: "*Christos Voskrese*—Christ is Risen."

At home there were wonderful things to delight my hungry eyes. In the center of the big table, intricately painted eggs were nested in green grass circled by graceful ferns. Katish had made the nest by covering a shallow, wide bowl with a layer of absorbent cotton, dampening the cotton and sprinkling a quick-growing grass seed generously over it about two weeks before the party. The cotton was kept moist and the grass sprouted rapidly and lushly.

To one side stood the great pyramid of creamy *paskha*. A little like *French coeur de la creme, paskha* gets its pyramid shape from the wooden mold in which it is pressed to force the moisture from the cheese. On the other side stood the tall *baba*, a slightly sweet, bread-like cake about eight inches in diameter and more than two feet high. A dozen eggs had gone into its making. Its tall elegance was capped with a lace paper doily dipped in a snowy mixture of powdered sugar and egg-white, and then gracefully molded over the *baba* while still damp and pliable. Around the base of the tall cake Katish had placed a wreath of tiny pink garden roses.

At one end of the table stood a great ham, juicy and tender. Katish had wrapped it in a paste of flour and water so that it might bake slowly without drying out. At the last she removed the paste and rind, scored the fat, decorated, and browned the ham to tantalizing perfection. Two fat ducks, filled to bursting with delicious *kasha* stuffing, graced the opposite end of the table.

If you happen to know a little Russian store, you may be able to buy one of the wooden molds for *paskha*. But it is still delicious if you have to fall back on a new flower pot lined with waxed paper for a mold. It is the hole that makes the flower pot preferable to your best fancy mold. So be sure to punch out the hole in the waxed paper.

Recipes

Paskha. Put 1 pound of the very dry type of cottage cheese through a fine sieve. Put 2 hard-boiled eggs through the sieve. Cream ½ cup of sugar with ¼ cup of sweet butter and add 2 tablespoons of sour cream. Cut a vanilla bean very fine and stir into the butter and sugar mixture. Put eggs and cheese together once through the sieve. Then blend cheese and sugar-butter mixtures well. Add ½ teaspoon of salt and ½ cup of seedless raisins and a little grated orange peel. Press into a regular wooden *paskha* mold lined with an old linen napkin, or line a clean flower pot with waxed paper and interline with the napkin. Press the *paskha* down firmly. Place a saucer over the *paskha* and put a weight on the saucer so that the moisture is forced from the cheese. Set the mold in the refrigerator for at least twelve hours before serving. Then unmold and serve in small portions.

* * *

Duckling with Kasha. Kasha can be bought in fancy groceries and some delicatessens as buckwheat groats. Ask for the whole grain variety. You cook the groats like rice in boiling salted water, using just a little less than twice as much water as cereal. When it is to be recooked as in this stuffing, it needs to be cooked for only twenty minutes. If you wish to serve it plain, as you would rice, put it in the double boiler and let it steam for about forty minutes.

But, for the stuffing, cook 1½ cups of the *kasha* in 2½ cups of boiling salted water for twenty minutes. Put it into a bowl and add 1 medium-sized onion chopped and lightly browned in butter or drippings, ½ cup of seedless raisins, and ½ cup of chopped walnut meats. Season well with salt and pepper and use as a stuffing for duckling or boned shoulder of pork.

* * *

Easter Baba. Scald 1 cup of milk and cool to lukewarm, then dissolve in it 2 cakes of fresh yeast. Beat 4 egg yolks and gradually add 1½ cups of sugar. Then beat in 2 whole eggs. Melt ¼ pound of sweet butter, and while still warm, add it to the beaten eggs and sugar mixture. Add ¼ pound of seedless raisins, 1 teaspoon crushed cardamon seed, or some finely chopped vanilla bean and a little grated orange peel. Then stir in the milk and yeast. Gradually add 4 to 5 cups of flour to make a soft dough. Knead for ten minutes on a floured board, put back in bowl, and let rise in a warm place for about six hours, or until doubled in bulk. Pound it down, put into buttered forms, and let rise again. Bake at 350° until a straw comes out clean. The time will depend upon the size and shape of the forms you use.

Baba should be tall and cylindrical in shape. The best form for its baking that can be found is an old five-pound coffee tin, lined with waxed paper.

* * *

Tvorozhniki. Put 2 cups of cottage cheese (the dry kind) through a sieve. Squeeze out all possible moisture. Then add 2 tablespoons of sour cream, 2 eggs beaten, 1 tablespoon sugar, 1 teaspoon salt. Add 1½ to 2 tablespoons of flour—just enough to make the mixture stick together. Flour your hands and form into small balls and flatten them so that they are not more than ½ inch thick. Fry in hot butter in a heavy pan. Serve very hot with cold sour cream and a sprinkling of sugar, if desired.

* * *

Shashlik. In a large earthen bowl beat together ½ cup of olive oil, 1 tablespoon of wine vinegar, 1 teaspoon dry mustard, 2 teaspoons salt, 1 teaspoon coarsely ground pepper, 1 tablespoon chopped fresh dill, and a cut clove of garlic. Slice two medium onions rather thickly. Have 3 pounds of boned, cubed lamb. Stir the lamb in the bowl with the marinade and the onion slices; cover, and let stand for several hours. Then string the lamb cubes and onion slices alternately on metal skewers, making sure that the fat sides of the lamb pieces are exposed. Grill to a delectable brown tenderness over hot coals.

* * *

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THE TIMES IN WHICH I LIVED -- II

By N. E. BYERS

Noah E. and Emma Lefevre Byers in 1898.

IN A previous article (*Mennonite Life*, January, 1952) I wrote about the times during which I grew up in a Mennonite community with an awakened church, obtaining my high school and college education and two years of experience in country school teaching.

As I approached my twenty-fifth birthday I was challenged by three objectives—to graduate from college, to secure a position, and to get married. Happily all of the goals were achieved, and I arrived at Elkhart, Indiana, September 1898, with a degree, a wife, and the position of principal of Elkhart Institute.

Elkhart was, at that time, the headquarters of all the organized progressive work of the (Old) Mennonite church conducted under the leadership of J. F. Funk and S. Coffman. Here was located the Mennonite Publishing Company, which attracted many of the brightest young people from all parts of the church who were employed in the various departments of the editorial offices, printing plant, and large bookstore. Here was also the headquarters of the evangelistic and missionary activity of the denomination.

As a result of this concentration of talent the Elkhart city congregation became one of the most progressive churches of the denomination, and the community a center of cultural interests. There was a rooming house and boarding club for the men, a literary and debating society gave good programs, and the oratorio chorus gave an excellent rendition of the Messiah each Christmas season. These activities gave the young people a social and religious life comparable to that of a Christian college even before the Institute was established.

Need For Own School

The first leader to feel the need of a church school was J. S. Coffman. The chief argument he gave when soliciting funds for starting the institution was that the young people who were entering the church in growing numbers would get an education somewhere, and if they went to other schools many would be lost to the Mennonites. Trained workers were needed and if the church wanted to keep the young people it would be obliged to provide for their education in its own institution.

At that time some of the young people were attending the private normal schools such as the one at Ada, Ohio, and the one at Valparaiso, Indiana. Most of them attended these schools for a few short terms to review the common school subjects in preparation for the examinations to secure licenses for teaching in the country schools. Some of these young people developed into strong church workers. These private normal schools met a demand that was not met by the state schools of that day. Standard high schools were found only in the larger towns and cities. Ohio had no state normal school and Indiana only one in the southern part of the state. Few colleges trained teachers or conducted summer schools. So young people in large numbers flocked to these private normal schools, especially those in the midwestern states.

Up to 1898 the Elkhart Institute had been organized somewhat on the plan of the private normal school, and only a very few of the students expected to complete even a college preparatory course. In 1898 the curriculum was reorganized on a standard high school and college basis, giving in four years of ten months each the equivalent of four years high school and one year college. The beginning of an effort to develop an interest in a liberal arts education was also made.

Eighteen ninety-eight was also the first year the Institute had a staff of Mennonites for principal and teachers. My predecessor was an Episcopalian, since a Mennonite to teach the advanced courses could not be found. Now we could appeal to the church constituency to send their young people to a school where they would receive a standard education under Christian influences in accordance with the principles of the Mennonites. There were very few, however, who had any conception of, or interest in a Christian liberal arts education. Our task was to secure the interest of the constituency to support such a school, and to arouse the young people to aspire to such an education.

I was fortunate in obtaining a standard high school course, and in taking my college work in a strong Metho-

dist university. My wife assisted me greatly in sensing the situation since the previous year she had attended Elkhart Institute and was the first student to complete the academic course offered at that time. She was an excellent student and was respected and loved by every one. J. S. Coffman, president of the board, and J. S. Hartzler, secretary of the board, and also the Bible teacher in the school, were influential church leaders and deserve much credit for winning church support for the program of the school. C. Henry Smith who joined the teaching staff when I did, had a great zeal for scholarship and also was an inspiring teacher. E. J. Zook and D. S. Gerig, Mennonite young men who lived near and graduated from Wooster College, a Presbyterian school, soon came to our aid as strong Christian scholars and teachers, and others followed.

Early Years at Elkhart

The beginnings were small but the times were ripe for the development of higher education. This was the day when the need of a high school education for everyone was becoming more generally recognized and high school attendance increased very rapidly. Those who did not have the opportunity of attending high school in their younger years now became eager to make up this deficiency. Especially was this true of the young people of the churches awakened by the evangelistic movement started by J. S. Coffman. In a few years we had a group of strong students with fine Christian ideals eager to secure an education. While most of them were doing work of high school grade they were nearly all of college age. Some had taught country schools; many were leaders in their home churches. Most of them were more mature than the average college sophomore of today. They were a selected group since they came in spite of meager early educational opportunities, with little help or encouragement from home or church, and at times, in spite of opposition. They organized a young people's Christian association, a voluntary mission group, four literary societies and musical groups, and published a school paper. At one time a few of the older men met regularly as a philosophical club. In a few years a strong school spirit, loyal to the ideals of the Institute, was developed.

The group shown in the accompanying picture was the graduating class of 1902. They had completed courses ranging from one to four years. Out of that class came three ministers, three foreign missionaries, several home missionaries, one university professor, one city high school teacher, a number of rural school teachers, three physicians, and one pharmacist.

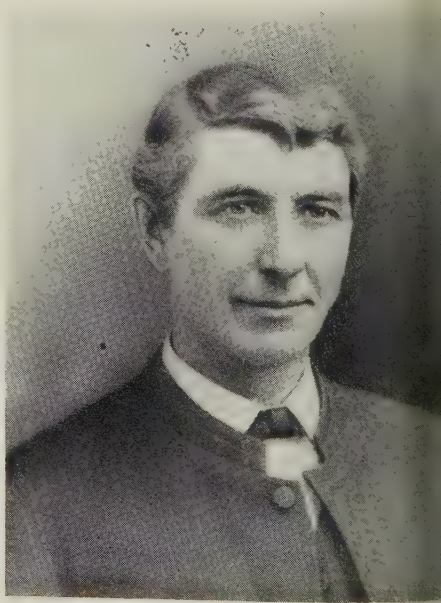
The rapid development of the student body made it evident that we needed to plan to build a faculty able to meet the growing needs of the school. C. Henry Smith and E. J. Zook were given leaves of absence to secure A. M. degrees at the University of Chicago, and in 1902-03, after having spent three summers at Chicago I took a year off to secure the A.M. degree in philosophy and psychology at Harvard. In the meantime we selected a few of the most promising students to go on to complete college and university courses in preparation for college teaching. Starting practically from zero we had to build both a student body and faculty, and also to educate a constituency that would support the school we wanted.

During those five years Elkhart Institute was a laboratory and training school preparatory to undertaking the more ambitious project of establishing a college. The faculty needed to learn to know the church and to formulate aims and plans to provide for the unique needs to be met by a Mennonite college. We had no precedents to guide us. Young college men trained in different institutions cooperated with the more progressive church leaders in creating a new type of educational institution to meet the real needs of the church and to win support for the school.

Studying at Harvard

To go to Harvard with my wife and two-year old son was rather an ambitious undertaking after working four years for a salary of about seven hundred dollars per year. However, with the aid of influential friends I secured a scholarship which covered tuition and railroad fare, and by practicing the strictest economy, to which we had become accustomed, we were able to make our savings cover all other expenses. This financing was made possible by the sympathetic cooperation of my loyal wife. In those days we did not expect to enjoy the standards of living we all think are essential today. I am writing of this experience for the comfort of our self-sacrificing faculty members in our Mennonite colleges today.

For my graduate work I chose Harvard because there was assembled the strongest faculty in philosophy that was found in America up to that time and even up to the present. It included James, Royce, Palmer, Santayana, Muensterberg, Peabody, Perry and others. It was



J. S. Coffman, evangelist, editor and president of the board of Elkhart Institute who did much to inspire a spiritual and cultural awakening.

J. S. Coffman, Evangelist und Erzieher der viel zur Neubelebung der Gemeinden beitrug.

e Elkhart Institute grad-
ting class of 1902. Out
this class came minis-
s, missionaries, physi-
ans, professors and
achers.

t a Harvard school of philosophy dominated by one an but it represented different types of thinking. No tempt was made to indoctrinate the students but the m was to train them to think for themselves. My plan r the year compelled me to get all that my time and ilities enabled me to accomplish. Harvard then re-uired two years of study by a graduate of a midwestern llege for the A.M. degree. Having secured graduate edit at the University of Chicago summer school for half year's work I secured permission to undertake complete six courses instead of the four required for year's work. I should have remained to take the Ph.D. egree but the plans of a growing institution with the arcity of available trained teachers made it impossible extend my leave of absence.

Moving to Goshen

In the meantime the Institute was out-growing the ne building on two city lots and it was necessary to cquire a larger campus. A large park in another part Elkhart was considered as a possible location. but oshen, twelve miles away, was finally chosen. This de-sion was perhaps due to two reasons. Goshen was nearer ie center of the Mennonite communities in northern In-ana and the school was offered a ten-acre campus and good proposition of purchasing a real estate addition here building lots could be sold at a good profit, and us provide a building fund. Although there was no Iennonite church in Goshen there were those who con-dered that an advantage because there had been some fficulty in securing the full cooperation of the Elkhart urch, and perhaps it would be better to build up a ew congregation where all would be in sympathy with ie school. The decision to locate at Goshen was made fter I entered Harvard. Construction of the main college uilding and a girl's dormitory was started at once. The llowing year, 1903, the school was opened as Goshen ollege.

The college was organized with a dual administration. as president, assumed no responsibility for the raising f funds or for the business management. C. K. Hostet-r as business manager had charge of all financial and business affairs. The reason for this organization was because of the scarcity of available teachers prepared to do college work. I was needed as a teacher and Hostetler as an older man, well known throughout the church as secretary of the Mission Board, was better qualified to raise the necessary funds. Furthermore, I very much preferred teaching. So I was a teaching president, doing the work of general administrator, of a dean, and full-time teacher of about twenty-five hours. I spent the entire day in teaching and office work, and did my preparation for class work, such as it was, at night. All of this for a salary of eight hundred dollars. *Aller Anfang ist schwer.* In those first years I taught all the philosophy, psychology, education and mathematics. Later, when we gave the full college course, I was relieved of the mathematics.

The curriculum was reorganized as a four-year college preparatory and two-year junior college course. We also had short Bible, normal and commercial courses. About this time the state of Indiana raised the requirements for the license to teach in elementary schools to graduation from a four-year high school and a twelve-weeks' teachers' training course. Goshen was among the first institutions to be accredited for this work. There were still many communities which did not provide four-

N. E. Byers, president of Goshen College in his office.

year high school work, and so students were sent to us to complete our preparatory course, and then they were ready to take the twelve-weeks' teacher training course. This plan gave them a taste of college grade work and introduced them to the inspiration of college life. Later, many returned to complete the full college course. I remember I received a letter from a minister in Texas asking for a teacher for their rural school. I recommended a promising boy who had completed the Indiana requirements. Later he went on to secure the A.B. and Ph.D. degrees. He is Ernest E. Miller, the present very successful president of Goshen College.

Academic Progress

In 1906 we first offered the full four-years' course leading toward the A.B. degree, and in 1908 the first A. B. degrees were granted to four men. The man to receive the first A.B. degree granted by a Mennonite institution in America was J. E. Hartzler. Later he was president of Goshen College, Bethel College, and Witmarsum Seminary, and professor in Hartford Theological Seminary. These stories of E. E. Miller and J. E. Hartzler illustrate the fact that the institution which discovers promising young people and gives them a good preparation in academic training and Christian character exercises just as important a place as the graduate schools of the great universities in the training of our educational and religious leaders.

In 1913 we conferred seventeen A. B. degrees. The college was accredited for the preparation of high school teachers by the State Department of Education in Indiana, and graduates were accepted by Indiana State University and other leading universities for admission to their graduate and professional schools.

The Young Peoples' Christian Association did good work. Each year they joined with the local church in evangelistic meetings and made special efforts to win all non-Christians to Christ and the church. They conducted Bible and mission study classes. The Volunteer Mission Band was an active organization. Delegates were sent to the summer assembly of the Y.M.C.A. at Lake Geneva, where they caught the spirit of the missionary movement with the slogan "the evangelization of the world in this generation." The challenge of mission work was presented to the students and some responded. Nearly all of the early missionaries sent by the church to India and South America had been students at Elkhart Institute and Goshen College.

As we look back and see the record of the work in those fifteen years, it is evident that very satisfactory progress was made toward the educational, religious, and missionary goals we had set for ourselves. These aims had been briefly stated in the college motto "Culture for Service." This motto was suggested by the inaugural address of Nicholas Murray Butler as president of Columbia University in his subject "Scholarship for Service." The Christian college aims not only at scholarship but at the cultivation of the whole personality to be used in the various fields of Christian service.

The progress within the college was more satisfactory than was the effort to win the interest and support of the entire constituency. The undertaking was started by the more progressive leaders in the church. Through the work of J. S. Coffman, J. S. Hartzler, and C. K. Hostetler the interest was extended to the more progressive congregations—those congregations that were revived by the evaneglistic movement started by J. S. Coffman. To win the more conservative congregations and to invite the whole denomination to build a strong college was a more difficult task. The faculty was composed of young men who had been, in the main, in touch with the more progressive congregations, and perhaps did not have the tact and patience needed to win the confidence and interest of the others. At the start the Board of Trustees was elected by a corporation of Mennonites but they did not officially represent the (Old) Mennonite churches. In the first years at Goshen the constitution was revised to call for board members to be elected by the districts and the (Old) Mennonite General Conference. This plan, of course, put the college under the control of a more conservative board. I remember C. Henry Smith thought this was a mistake and later when difficulties arose he occasionally reminded me of it. For the sake of winning the whole constituency and serving its needs by building a strong institution I think it was the wise thing to do even if it would require a different leadership to carry on successfully.

The differences were not so much in matters of doctrine but rather in regard to modes of dress and other regulations which varied in different congregations. I confess at times I was somewhat impatient in trying to adjust myself to meet the needs of the situation although I made some serious attempts, even to the extent of wearing a straight-collared coat when engaged in church work at home and throughout the denomination.

I was given plenty of opportunity for general church work. I was a member of the mission boards of the Mennonite General Conference and the Indiana Conference and I was editor of the educational department of the young people's paper. The General Conference asked me to write a book on Sunday school methods, and the work was accepted and published after I had resigned as president of the college.

Our Ways Part

While I saw the wisdom of a more conservative policy for Goshen College in order to win the entire constituency of the (Old) Mennonite church I also saw the desirability of working toward the goal of unifying all Mennonites in a cooperative activity. When Christ prayed "that they all may be one" I think he meant not only in one branch of a denomination but of all branches in each denomination, and finally of all denominations in His church.

We had done some work in the Mennonite Central Conference in Illinois and among the Evangelical Men-

te Brethren in Minnesota. We had some students and ıcial support from both. The largest contributor was ı Ropp. He had been contributing to the (Old) Mente mission in India, and his first interest in educa- was awakened by a visit of J. A. Ressler and C. K. tetler, who made a plea for support toward the train- of missionaries. This interest of Ropp's developed an interest in Christian education in general. In a years he had contributed $25,000 to the college. He ıheld whole hearted support, however, because his ference was not represented on the Board of Trustees. vored giving his conference representation but it was considered advisable at that time.

After we conferred the A.B. degrees I had the temerity vrite to Bethel College, Central Mennonite College, Perkiomen Seminary in Pennsylvania, which was ported by some Mennonites, stating that since Goshen ege was the only Mennonite institution giving the . degree, whether they would not be willing to interest e of their graduates to come to Goshen. I made the ı that it would make for unity among Mennonites. one answer was received to my letters.

In this interest of cooperation of all Mennonites I no bt was influenced by C. Henry Smith who was closely ociated with me in my career from the beginning. By time his research and writing included all Mennon- in Europe and America. With a wider interest for peration he and I took the initiative in calling a meet- of educators of the historic peace churches. This eting lead to the organization of the Intercollegiate Peace Association, which continues to be active in many states, and again has its headquarters at Goshen College.

Two events in 1912 served to stimulate my interest in Mennonites in general. In June of that year I was invited to give the commencement address at the graduation of the first class receiving the A.B. degree at Bethel College. During the following summer D. S. Gerig, of Goshen College, and I traveled in Europe and visited a number of Mennonite communities in Germany and Switzerland.

During the following year I came to the conclusion I had done about as much as I could for Goshen College. We had laid the foundations for a standard Christian college with a good faculty and a loyal student body. I felt that a minister who was known throughout the denomination and who had the confidence of the church leaders was required to win the support of the larger church in the development of the school.

I then started the correspondence which led to the cooperation of leaders in five branches of Mennonites in the organization of Bluffton College and Mennonite Seminary on the foundation of Central Mennonite College at Bluffton, Ohio.

Thus at the age of forty in the year 1913 was ended the second epoch of the "Times in which I lived."

(Editor's Note: See also the following articles on this subject: C. Henry Smith, "I Find my Life Work," *Mennonite Life,* January, 1946; C. Henry Smith, "A Pioneer Educator—N. E. Byers," *Mennonite Life,* January, 1948).

Of Hutterite Books

BY ROBERT FRIEDMAN

DEEP in the heart of the Austrian Alps there is an old castle, called *Schloss Mittersill,* which dates back to the Middle Ages. One would not pre- ıe that it has anything to do with Mennonites or Ana- ɔtists at all, although it is well known from the Hut- te *Chronicle* that Veit Grünberger or Uhrmacher was tured while on a missionary trip and thrown into the ı dungeon of this castle belonging to the archbishop Salzburg. That was in 1569. Afterwards Veit was ught to the city of Salzburg, where he was tried, and into another prison where he languished for seven rs until he managed to escape and to return to the brotherhood in Moravia. That was long ago and has hardly any bearing upon my story which begins in the 1920's in the city of Vienna.

Where Dr. R. Friedmann discovered Hutterian Chronicles.

Hier entdeckte Dr. R. Friedmann Schriften der Hutterer.

The story I am going to tell deals with how I hunted for the renowned Hutterite manuscript books, those priceless handwritten codices in which the Hutterite brethren had collected their chronicles, epistles, tracts, hymns, and all the rest. These books were usually very bulky, written on good paper, bound in leather with ornamental designs on the covers and closed with brass buckles. No greater monuments survived from the days of early Anabaptism than these books, so carefully done in beautiful penmanship, real fonts of edification and spiritual strength. From the publication of Joseph Beck (1883) it was known that once many hundreds of such books existed (perhaps as many as 500); further, that in the eighteenth century the Jesuits in Hungary confiscated most of them by way of violence or persuasion. These confiscated books then were partly destroyed or carelessly stored in Catholic parish houses. As "heretical" books they were of no value to the priests, and they would not pay much attention to their upkeep. They were rather glad to get rid of them one way or the other. Some of the books came into the possession of the archbishop of Hungary who kept them in his library at Gran or Esztergom where they can still be found today. Another group was sent to the library of the cathedral chapter of Pressburg (Bratislava), the capital of Slovakia.

It was here that I tried to locate and study them. Unfortunately, I was not admitted to this library and was told by one of the canons that they were no longer there. When following the first World War, Czecho-Slovakia was established, and money was very scarce, they sold the books to a book lover. "We do not need heretical books," he told me, "so we sold them all to Baron G. in Vienna. You might find them there." That was news to me, indeed. I knew that more than thirty of the most valuable books had been kept in this chapter library where Beck once used and copied them. I was curious whether I really might find them at the new address. Thus my next inquiry went to the palace of the Baron G. in Vienna. As I soon learned, this was an exceedingly wealthy nobleman, a connoisseur of arts and books, a man who lived an international life commuting between the great capitals of the Western world. After urgent questioning I learned that the manuscripts in question were no longer at this place. They had been moved to *Schloss Mittersill* which was also owned by the baron. Meanwhile, however, he had sold it together with all its contents to a lady, owner of a small banking house in nearby Zell am See, in the Salzburg province. Next I wrote to this lady, who kindly invited me to come to *Mittersill* and do my research, freely using the well stored books at this castle.

What an experience, this my trip during an Easter vacation to this castle, complete with moat, drawbridge, inner court with a small well house, and all the trimmings of medieval housing! I was nearly awestruck when I entered the living quarters, with walls six to ten feet thick, with furnaces which need a day's heating to warm a room, with furniture partly of medieval and partly renaissance origin. One day the caretaker of the *Schloss* took me down to the dungeon where Brother Veit once had suffered for his conscience' sake. It was a chilly visit. Only a small crack in the wall would allow a beam of sunshine to enter the otherwise dark and gruesome room. The food, bread and water, had been let down on a rope through a hole in the ceiling. Otherwise no comfort whatsoever, no bed, only mouldy stones and plenty of vermin and mice. That was the way "Christian" authorities "protected" the land from the contagion of Anabaptist testimony. I am not so sure whether it worked; in fact the genius of these martyrs survived and is still today a real challenge. The books hunted for were truly there, all in all thirty volumes, most of them in excellent state of preservation, a real joy to me to hold these venerable books in my hand—what a stately collection!—and to study and copy them. Even the lady of the house, though used to reading banking accounts, one day glanced through some of them and was moved by their Christian testimonies. I copied as much as I could in my brief vacation time, and then returned to Vienna, richly repaid for my book hunt thus far.

Then came the great political changes in Europe around 1933: Hitler took over in Germany, and Dolfuss in Austria. The economic situation grew more and more critical, and the banking house in Zell am See was on the brink of bankruptcy. The lady wrote me and asked whether I knew of ways and means to sell these priceless books, for she was sadly in need of money. I at once went to the Austrian National Library in Vienna where I had friends. Sometimes the Rothchilds made donations with which rare volumes could be bought. But now even the Rothchilds had no money, and the books could not be bought. Then I wrote to the Hutterite brethren in Canada. Elias Walter of Standoff Colony, in Alberta, Canada, wrote: "If this lady is a real Christian then she should return the books to us without compensation." Next I contacted a well-known second-hand book dealer in Brno, Moravia, who had specialized in Anabaptistica. Yes, he was interested, but again there was simply no money at the moment, at least not for such an unsalable commodity . . . And then came the catastrophe. The lady actually went bankrupt and soon died. The castle with all its treasures, pictures, books, Renaissance furniture, etc., came under the auctioneer's hammer; most was sold, no one knows to whom. As I heard later on, the above mentioned second-hand book dealer was among the buyers; he later disappeared for political reasons. The books were gone and no one knows whereto. The castle was sold to an American golf club which remodeled it into a modernized club house. In 1936, lightning struck the castle and burned most of its precious equipment.

Thirty unique codices, some of them the only source of certain tracts, are lost, perhaps forever. Perhaps one day they will show up, but most likely no longer as a closed collection but strewn into all winds.

Pennsylvania Mennonites in Print 1940-1950

BY JAMES R. CLEMENS

N referring to some books which were devoted to the Pennsylvania German Mennonites during the past decade it will not be possible to treat fully or adequately every example of every type of literature in ich the Amish and Mennonites have figured. There will space to mention only a few of the outstanding interstations of the Pennsylvania Dutch "plain people" that ve appeared in historical and sociological studies, es-s, and plays. In some forms of literature the Pennvania German Mennonites are non-existent or practally so; in others there is a much fuller representation. The Amish and Mennonites of Lancaster County, nnsylvania, have been given a fairly wide coverage in popular magazines of the day like *Coronet, Look, turday Evening Post,* and *National Georgaphic.* These riodicals have good color illustrations to supplement articles but the general tendency has been to play the picturesque or folklore angle. The Amish have awn more attention than the Mennonites, probably cause of their unconventional dress and strict nonformity to the world about them. During the past ten ars very few of the writings on the Mennonites and nish have had what members of those groups would ll authentic treatment. This has been especially true works by non-Mennonite authors. Those few which re authentic will be mentioned in the course of the mmary.

Historical and Social Treatment

The first to be mentioned will be those books which at the Pennsylvania German Mennonites in the hisical or sociological fashion.

The Pennsylvania Germans, by Ralph Woods, Princen, N. J.; Princeton University Press, 1942. 299 pp. .00.

This book contains a series of essays on the various oups which make up the Pennsylvania Germans and apter III is entitled "The Sects, the Apostles of Peace." is written by G. Paul Musselman who believes that e "plain sects" of Pennsylvania represent one part of four-man vision or hope for an ideal society, a "kinip of hope between four men whose dreams of a dent world made of Eastern Pennsylvania a laboratory r the solution of some of the most vexing problems civilization." These four men were William Penn, nzendorf, Menno Simons and Martin Luther. Although enno Simons and Luther never heard of a place like nnsylvania, their followers had the vision and moved ere and are there to this day. This chapter is a sensible scussion of why the "plain people" live the way they do.

The Plenty of Pennsylvania, by Cornelius Weygandt, ew York: H. C. Kinsey Co., 1942. $3.50.

Weygandt is familiar with eastern Pennsylvania and has written a half dozen books on that area and its customs. In this volume of essays of Pennsylvania, two chapters are devoted to the "plain sects." One is called, "Of Plain Clothes and Pride in Horseflesh," the other: "Plain Ladies." In the first essay he suggests that although the essence of Mennonite and Amish living is simplicity and demands simple equipment yet among the Amish there is secret pride in good horses. "Plain Ladies," he finds, "can be as arch and as coy as the less severely disciplined daughters of Eve." He marvels at the way in which an outsider can marry into the Amish or Mennonite faith and practically lose his former identity. He, of course, notices exceptions to this rule and the cases cited have almost an amusing touch. Dr. Weygandt's observations are of great interest because he has lived so close to the "plain" people and views them more or less objectively.

History and Customs of the Amish People, by H.M.J. Klein, York, Pa.; Maple Press Company, 1946. 73 pp. $5.00

This is a brief account of the Amish by a professor of history at Franklin and Marshall College (Lancaster, Pa.). The art work and illustrations of this book by Howard Imhoff are really its outstanding feature; the familiar bird and tulip designs in illuminated style form the decorative motif for the whole book. The full-page sketches of familiar Amish scenes are very well done. Much of the content of the book is probably derived from standard sources but at times the author's distinctions between the various sects is not always clear. A case in point is that of the connection between the Brethren in Christ and the United Zions Children.

Meet the Amish, by C. S. Rice and J. B. Shenk, New Brunswick, N. J.: Rutgers University Press, 1947. 117 pp. (96 pages, photographs) $5.00.

This is by far the best pictorial study of the Amish. The pictures are well chosen and with their appropriate captions tell a story to the uninitiated reader. There are two short chapters of introductory material entitled: "Meet Lancaster County" and "Meet the Amish." They are informative and in no way sensational.

The Pennsylvania Dutch by Frederic Klees, New York; Macmillan, 1950, 451 pp. $5.00.

The first two chapters of this book are devoted to the Mennonites and the Amish respectively. Klees' description of these two groups is one of the best and most authentic to come from the pen of a non-Mennonite author. He has leaned heavily on standard Mennonite sources and has not confused the historical backgrounds as some writers have. The author is very sympathetic

to most of the high ideals of the Mennonites but he cannot understand their avoidance of political office and the general attitude toward education. He evidently feels that they are "missing the boat" in those areas. Klees gives us a good picture of the Amish whom he admires for maintaining their distinct culture in an alien world.

Culture of a Contemporary Rural Community: The Old Amish of Lancaster County, Pennsylvania, Rural Life Studies, 4, by Walter Kollmorgen Washington, D.C.: U.S. Department of Agriculture, Bureau of Agricultural economics, 1942. 105 pp. (illus.)

This monograph is a sociological study of the Lancaster County Amish from an agricultural economics viewpoint. Kollmorgen presents much of the religious and historical background of the Amish, taken from authoritative sources and carefully documented. The greater part of the study is given to an analysis of the Amish people as farmers, how they operate their farms, finance them, how they keep their children on the farm and many other items of interest to a rural sociologist.

Community organization and values, association patterns, leadership and class structure are all analyzed in this study. The author even mentions some of the conflicts that arise as the farmer's greatly expanding world meets the Amishman's religious scruples. Kollmorgen's study of the Amish farmer will probably stand for a long time as the best of its kind.

J. W. Yoder has also written a number of books on the Amish which deserve special mention.

Amische Lieder, by J. W. Yoder, Huntingdon, Pa.: The Yoder Publishing Company, 1942, 114 pp. $2.00.

This is a collection of the most commonly sung hymns of the Amish put down on paper for the first time by the author. It contains the slow tunes as sung from the Ausbund and German adaptations of the most familiar English hymns. Yoder's purpose was to standardize the Amish hymns which were losing their original tunes by constant variations in rendition.

In addition to the books mentioned here we would like to call attention to some others that have been reviewed in previous issues of *Mennonite Life.* In the April, 1949, issue (pp. 43) reviews of G. M. Ludwig's *The Influence of the Pennsylvania Dutch,* Arthur D. Graeff's *The Pennsylvania Germans in Ontario* (volumes X and XI of The Pennsylvania German Folklore Society), J. J. Stoudt's *Pennsylvania Folk-Art* (Allentown, Pa.: Schlechter's), and Ruth Hutchinson's *The Pennsylvania Dutch Cook Book* (New York: Harpers) appeared. *The Folk Art of Rural Pennsylvania* by Frances Lichten (New York: Scribners) was reviewed in July, 1947 (pp. 35-36), and the reviews of Mary Emma Showalter's *Mennonite Community Cookbook* (Philadelphia: John C. Winston Co.), Ann Hark and Preston A. Barba's *Pennsylvania German Cookery* (Allentown, Pa.: Schlechter's) and Mabel Dunham's *Grand River* (Toronto: McClelland and Stewart) appeared in October, 1950 (p. 45). *Songs Along the Mahantongo* (Lancaster, Pa.: Pennsylvania Dutch Folklore Center), John A. Hostetler's *Annoted Bibliography on the Amish* (Scottdale, Pa.; Mennonite Publ. House), and Dieter Cunz' *The Maryland German* (Princeton, N. J.: Princeton University Press) were reviewed in October, 1951 (pp. 44-46). To a greater or lesser extent all of these books treated the Mennonites or Amish of Pennsylvania German background.

Fiction

A few books about the Amish have been written in a fictional style. Among these are the two books by J. W. Yoder.

Rosanna of the Amish, by J. W. Yoder, Huntingdon, Pa.; The Yoder Publishing Company, 319 pp. $2.25.

This account of the life of the author's mother with her Catholic background is significant in that it was really the first attempt in story form to portray the Amish as they really are, and not in the exaggerated fashion to be expected in popular fiction. *Rosanna of the Amish* is a factual account of Rosanna Yoder's life made to read like fiction; often the author digresses from his narrative to explain some Amish custom. George Daubenspeck's drawings of Amish scenes give the book an authentic touch.

Rosanna's Boys, by J. W. Yoder, Huntingdon, Pa.: The Yoder Publishing Company, 345 pp. $2.50

The sequel to *Rosanna of the Amish* continues the story of the Yoder family, this time in the author's own generation. We learn much of the careers of the author's brothers and get many autobiographical details of his own. As in the previous book there is a generous sprinkling of information on the Amish customs and religious beliefs. (For a longer review see *Mennonite Life,* July, 1949, p. 47.)

Drama

Papa is All, a three act play by Patterson Greene presented on Broadway in 1942. New York: Samuel French, 1942, 135 pp. 75c.

The plot of this Theater Guild comedy centers around the rebellious son and daughter of a tyrannical Mennonite father who with the sly assistance of their long-suffering mother try to reduce the parental tyranny.

When Papa Aukamp hears from the village gossip that his daughter has gone to a picture show with a worldly man he threatens to kill that person and does eventually wound the wrong man. The phrase "Papa is all" is supposedly Pennsylvania Dutch for "Papa is dead," a fact which the son Jake had reported untruthfully, having actually hit his father on the head and thrown him into an empty railroad flat freight car, hoping he wouldn't come back. He did come back and committed the deed which led to his arrest for assault.

Papa Aukamp seems to be pretty much of an imitation of Jake Getz, the tyrant in *Tillie, the Mennonite Maid.* His wife is a bit too supine for a typical Mennonite mother.

It would be a pity if the thousands who saw the play

Broadway and other places came away with the impression that the typical Mennonite father is a tyrant, mother a weakling, and all the children rebellious. those who do not live in or near a Mennonite community the "plain people" will always be stereotyped But the typical Mennonite father does not chase daughter's suitors with a gun and a rebellious son more likely to run away than to injure his father ly.

Children's Literature

t is in the field of children's literature that one finds e of the best interpretations of the Pennsylvania man Mennonites. The illustrations in these books are ally outstanding. There are several that should be tioned.

Lovina, a Story of the Pennsylvania Country, by herine Milhous, New York: Charles Scribners, 1940. strations by the author. $1.50

This is a book for those very young people who like ures more than text. In the text, however, such princi- as nonconformity to the world, nonresistance and plicity are mentioned with the Amish characters. The y is concerned with seven fancy plates which Lo-'s ancestors bought.

Amish Moving Day, by Ella May Seyfert, New York; s. Y. Crowell, 1942. Illustrations by Henrietta Jones. pp. $2.00

Amish Moving Day is the story of Martha Wenger, ttle Amish girl, and how she is affected when her ents decide to move from Lancaster County, Pennsylia to the new Amish colony in Maryland. The characteristics of Amish life are well brought out; the author very well acquainted with Amish people.

Kristli's Trees, by Mabel Dunham, Toronto: McClelland and Stewart, 1948. Illustrations by Selwyn Dewdney. 198 pp. $2.50. (See *Mennonite Life,* October, 1950, p. 46.)

I Heard of a River, by Elsie Singmaster, Philadelphia: John C. Winston Company, 1948. Illustrations by Henry C. Pitz. 209 pp. $2.50.

Miss Singmaster's book is more of a book for youth than for children. It is a novel, relating the experiences of young Hannes Berg, a Lutheran lad of the Palatinate, who leaves that terror and poverty-stricken land with a Mennonite family and journeys to America and the Pequea colony in Pennsylvania. Though they face many obstacles, the Mennonites in the story are usually pictured as industrious, peace-loving and anxious to worship as they please. Besides that, they are grateful to their God for bringing them safely to the rich Pennsylvania valley.

The Pennsylvania German Mennonite is evidently not very attractive as a theme for poetry for one looks in vain for it in the poetry of the past decade. A search through popular magazines, high class periodicals, magazines of verse, and anthologies reveals nothing. If any had appeared it is likely that it would have been reprinted or at least noted in Mennonite literature.

In short stories the search is almost as futile. There have probably been a few in popular magazines, no doubt with heavy romantic overtones as well as exaggerated, but the plain folk theme has certainly not been overworked.

The largest and most significant part of the Pennsylvania German Mennonite literature has been of the serious, historical, social study type. Most of these studies have helped to give the average reader a clearer and more honest picture of the Amish and Mennonites of Pennsylvania German background.

Mennonites in German Literature 1940-1950

BY HORST QUIRING AND CORNELIUS KRAHN

ALL recent German literature published in Europe dealing with the Anabaptists and Mennonites was written by non-Mennonites. For this reason some of the literature lacks full understanding of Mennonite principles and practices and comprehension of the historical background, which would not be the case with such writers as the Mennonite, Hans Harder, would have treated the subject.

In our reviews we shall call attention only to the best outstanding writings dealing with the Mennonites in such forms of literature as novels, short stories, and drama.

Novels and Short Stories

I. *The Peaceful Anabaptists.* Edmond Diebold wrote *Folge dem Licht, Erzählung aus der Züricher Reformationszeit* (Zürich, Gotthelf Verlag, 1945) in which he uses materials pertaining to the Reformation and the Anabaptist movement in Zürich. Such characters as Grebel, Manz, Hubmaier, Blaurock, Zwingli, and others appear on the scene. However, analyzing the characters of the Anabaptist leaders, one finds numerous inaccuracies. Some become a part of the peasant revolt attempting to introduce the kingdom of God by force. The author has not fully acquainted himself with the latest research

findings which would have enabled him to do greater justice to his characters and the movement portrayed. The literary quality of the book is not above average.

Another novel dealing with the Anabaptists of Bern, Switzerland, was written by Walter Laedrach and is entitled *Passion in Bern* (Zürich: Eugen Rentsch Verlag, 1938). This book will be reviewed in greater detail in one of the forthcoming issues of *Mennonite Life*.

In *Die Menschen sind alle gleich* (Bern: Verlag A. Francke, 1946) Hans Müller—Einigen, presents three short stories the first of which is entitled "*Geburt der Liebe*" (pp. 13-168) and deals with the life work of Menno Simons in fictionalized form. The author lets Menno himself tell his story. He relates about his home country Friesland, his studies in Salerno, how he fell in love with Judith, his acquaintance with the Anabaptist movement, and how the example of his beloved friend John and Judith, who married someone else, make out of him an apostle of peace and thus "love was born."

At the height of the Münsterite fanaticism he finds Judith, whose husband has meanwhile died, in the city of Münster and together they escape in order to devote themselves to establishing a true Christian church. The ideals of Menno and Judith are: no war, nor quarrels, sacredness of marriage, baptism of believers, etc.

This brilliantly-written piece of literature combines some truth with a considerable amount of fiction and arrives at some conclusions for modern problems. Menno, according to the author, answers the question, "What shall I do if war comes?": "Do not take up arms! No one! Do not trust the mighty, they quarrel today and make peace tomorrow. The earth belongs to you, young people. Guard it and do not annihilate it in the presence of God."

The Prussian Mennonites were recently treated in a novel by Eva Caskel in *Marguerite Valmore* (Hamburg: Maria Honeit Verlag, 1948). For a detailed review see the January issue, 1951, of *Mennonite Life* (p. 48).

Ilse Schreiber has written a novel dealing with the Mennonites from Russia who have found a new home in Canada in *Vielerlei Heimat unter dem Himmel* (Hamburg: Küsten Verlag, 1949). The writer has lived for sometime in Canada and has written other books dealing with the Mennonites. The scene of the novel is the Mennonite settlement near Fort Morris, Manitoba, and Regina, Saskatchewan. Jacob Martens and Alaide Uhl are among the main characters. The hardships of the pioneer life, the depression, the migration to the city of the younger generation, the adjustment to the Canadian environment, are presented with much understanding and knowledge of the actual situation, and in a well-written style. When Jacob and Alaide are finally at the point where they will be married, Jacob who had become a pilot does not return from his flight. "This flight took him back into timeless eternity. It was a farewell to earth and its miracles."

With few exceptions the novel treats the Mennonites of Canada with understanding and accuracy. Mennonites hardly gather around the body of a deceased member of the family smoking pipes and surrounded by burning candles. It is very likely that the characters attended church from time to time, which is never mentioned.

II. *The radical Anabaptists* are still the fertile soil for writers of fiction. Erich Müller—Gangloff, wrote *Vorläufer des Antichrist* (Berlin: Wedding Verlag, 1948) in which the second chapter (pp. 80-104) is devoted to Jan Bockelson van Leyden, a leader of the Münsterite movement. As far as the Anabaptists are concerned, this book is rather insignificant. It is an attempt to point out the evil forces at work from the early days to the present time.

More significant is *Narren Gottes* (Zürich: Zwingli Verlag, 1945) written by the well-known writer of Reformation novels, Rudolf Stickelberger. The first part of the book is devoted to Bernardino Ochino and the second part to David Joris. According to the author, David Joris, who began his career as an Anabaptist in the Low Countries and ended as an honorable citizen of Basel under the name of Johann van Brügge, had very few good qualities and was, above all, a religious fanatic with a questionable character, who when persecution set in, fled and preferred a comfortable life to that of the hardships and martyrdom so vividly portrayed in the *Martyr's Mirror*. It is regretable that this well-known author did not see fit to make use of the facts so well presented in books such as R. H. Bainton's *David Joris*, but followed the path established since the days of the Reformation according to which every deviation from the main line is a "cursed heresy." The book has, however, good literary qualities.

Dramas

I. *The Peaceful Anabaptists*. Cäsar von Arx has written *Brüder in Christo* (New York: Verlag Oprecht, 1947) in which he presents a drama dealing with Zwingli and the Swiss Brethren, taking into account the more recent research dealing with the Anabaptists. This portrayal of the early Swiss Anabaptists in the form of a drama is the best of its kind. Thousands of people saw it in Switzerland and were deeply impressed by it. It was recently translated into the English by Elizabeth Bender and presented by a Goshen College cast. (For a detailed review, see *Mennonite Life*, January, 1948, p. 21).

A second drama also written by a Swiss is that by Heinrich Künzi entitled *Barbara* (Bern: Berner Heimatschutztheater, 1948). The scene of action is Bern and the background is the struggle of the Bernese patricians against Anabaptism. The main character is Barbara Lerch, who in spite of all trials and persecutions remains steadfast and whose Christian loyalty is stronger than the theological knowledge of her opponents.

Although at places historical accuracy is lacking, the drama is well written and made a deep impression when presented at Bern. The literary qualities are not on the same level as Cäsar von Arx' *Brüder in Christo*.

II. *The radical Münsterite Anabaptist* movement has

found a recent treatment in the form of a drama ented by Friedrich Dürrenmatt entitled *Es steht ge-ieben* (Basel: Verlag Benno Schwabe & Co., 1947). a review of this play see *Mennonite Life*, January, , (p. 21).

We conclude our brief summary with the observa-s that the last decade has produced considerable lit-ure dealing with the Anabaptists or Mennonites. Out-ding among them is, no doubt, the drama by Cäsar Arx not only as far as the literary value is concerned also regarding an objectivity of the treatment of the ormation and the Swiss Brethren in Zürich. Ilse Schreiber's novel dealing with the Mennonites in Canada also deserves honorable mention for accuracy in depicting Mennonite life and for literary quality. "*Die Geburt der Liebe*" in *Die Menschen sind alle gleich* by Hans Müller—Einigen, is outstanding as a literary achievement and in having Menno Simons speak to modern problems, although the author has been very free in his use of historical data.

Our discussion of the Mennonite theme in German literature has been limited to authors in Europe. In a future article we intend to present Mennonite authors in Canada who have written in the German language.

Mennonites in Reference Books 1940-1950

BY CORNELIUS KRAHN

HE purpose of this article is to present in a brief summary a picture of the extent of treatment of the Anabaptists and Mennonites in some recent ks of a historical and religious nature. It is naturally ossible to present all references. We limit ourselves ooks which are of a scholarly nature and which are g used for reference or as textbooks in America as as in Europe.

Protestantism in a Nut Shell

The Association Press has published two "primers church history." Mildred C. Luckhardt wrote *The urch Through the Ages* (New York: Association Press, 1, 244 pp., $3.00) for junior high school pupils which uld have a considerable appeal for the young. As the e indicates, the book covers the development of the istian church from the beginning to the present. That h an attempt is usually not entirely free of over-plification can be assumed. This, however, is no ex-e for misstatements of facts such as regarding the nnonites. She just about gets Menno Simons to Amer-before Columbus stating "Eventually a group of rem-ts (of "Baptists") came to America with Menno Si-ns, and their descendents are now known as Men-ites."

Stanley I. Stuber's *How We Got Our Denominations* ew York: Association Press, 1951, 224 pp., $2.50) ap-red first in 1927. Written for laymen it gives a birds-view of the Christian church prior and after the Re-nation with special emphasis on the American de-hinations. Thirteen groups are treated, each in a se-ate chapter and the Mennonites have a half-page de-ption under "Other Religious Groups." Of the various nnonite branches only the Mennonite Brethren in ist are mentioned.

In an encyclopedic reference form, Vergilius Ferm presents *A Protestant Dictionary* (New York: The Philosophical Library, 283 pp., $5.00) as a "handy tool on the desk for quick reference giving summary information needed at the moment on some term, doctrine, name, church, and movement" with an emphasis upon the origin and development of Protestantism in the United States. This includes brief articles on such movements as Methodism, Barthianism, etc., and persons such as Calvin, Luther, and Menno. The information regarding the various Mennonite groups is concise, to the point, and for the most part accurate.

Handbooks

Frank Mead's *Handbook of Denominations in the United States* (New York: Abingdon-Cokesbury Press, 1951, 207 pp. $2.75) contains the doctrines, organization, history, and present status of two hundred fifty-five religious bodies in the United States. Judging by the treatment of the Mennonites, the book is on the whole exceptionally reliable in comparison to others. After presenting briefly the origin of the Mennonites in general the separate groups or conferences are treated, stating some of the major events and characteristics of each including some statistics. There are only a few inaccuracies and omissions.

That the British Baptists descended from the Mennonites of Holland who "crossed the channel on invitation of Henry VIII" (pp. 26, 124) is making a complicated matter a little too simple. In regard to the Mennonites in America (p. 125) the author does not state that those from Switzerland were later joined by those coming from Russia, Prussia, and Poland. The statistical information could easily have been of a more recent date. However, the author has definitely succeeded in stating the es-

sentials on the Mennonites on slightly more than four pages.

Of a similar nature is Elmer T. Clark's *Small Sects of America* (New York: Abingdon Cokesbury Press, 1949, 256 pp., $3) which has appeared in a revised edition. He presents the American "sects" in the following chapters and divisions: Pessimistic, Perfectionist, Charismatic, Communistic, and Legalistic with introductory and concluding chapters on the Sectarian Spirit and the Characteristics of Small Sects.

The Mennonites are dealt with in the chapter Legalistic or Objectivist Sects (pp. 184-195). The author starts with a claim that the Mennonites in "proportion to their numerical strength are the most divided group of Christians in America." The information conveyed is, generally speaking, correct although in some instances based on outdated sources (see bibliography, pp. 195, 236-246). That the Hutterites "sprang from the activities of Hans Hut" is erroneous (it was Jakob Hutter) and to relate under the "Immigrants from Russia", only the chiliastic incident with Claas Epp is to tell, only a minute and insignificant part of a very important story. John Oberholtzer has been confused with John Holdeman (p. 189). Nothing is said about the positive contributions of the group to world Christendom as a whole and the missionary and relief activities during the last decades.

In *Protestant Thought Before Kant* (New York: Charles Scribner's Sons, 1949, 261 pp. Arthur Cushman McGiffert devotes a chapter to "The Radical Sects" in which the Anabaptists are treated briefly (pp. 100-107). This comprehensive summary is to the point, accurate, and contains some very valuable observations especially in comparing the Anabaptists with the Reformers and the Catholic Church (p. 106).

The Heretics and the Kingdom

Roland H. Bainton has devoted much of his research to the "left wing" of the Reformation. In his latest book, *The Travail of Religious Liberty* Philadelphia; (The Westminster Press, 272 pp.), he presents in nine biographical studies some champions and opponents of religious liberty including such men as Calvin, Servetus, Castellio, David Joris, Bernardino Ochino, John Milton, Roger Williams and John Locke.

Frequent reference to the persecuted Anabaptists can be found throughout the book and a whole chapter is devoted to David Joris who was to some degree associated with the Anabaptists. The chapter is entitled "The Heretic as Hypocrite" (pp. 125-148). The author presents a brief and reliable biography based on a study of sources which resulted in a balanced portrayal of this spiritualist Anabaptist who got tired of persecution and succeeded in settling in Basel as a "Reformed" patrician. His basic beliefs are well presented which differ considerably in some areas from both the peaceful as well as the fanatic wings of Anabaptism. *The Travail of Religious Liberty* presents milestones of religious liberty achieved through much struggle, suffering, and pioneering.

Walter Nigg the well-known author of *Grosse Heilige* has written a counterpart entitled *Das Buch der Ketzer* (Zürich: Artemis-Verlag, 1939, 525 pp.) dealing with some thirty individuals and movements from the days of the apostles to the present that were "out of line" with the official course of the church. Among them we find Gnostics, Marcion, Arius, Waldenses, John Wycliffe and others.

To write this type of ecclesiastical history is not entirely new. Sabastian Franck of the sixteenth century, Gottfried Arnold of the seventeenth century, and many since have been forerunners in this field. Nevertheless this book is outstanding in approach, scope, objectivity and clarity of style. The writer has lived up to his own criterion, namely "to put himself into the thinking of the heretics and to develop a sense for the heretical attitude, experience, and activity." He states "that the heretic should not be viewed in opposition to the church but must be considered an addition to it." The heretic is for Nigg not an atheistic outcast but a Christian who has much in common with a prophet and saint who is willing to sacrifice everything for his faith. "Heresy is Christianity in the fullest sense of the word." Not all heretics are pioneers of something new. Some embody tradition opposing some fad of the day. For Nigg a heretic is a person who wants to be dependent on God only and must obey his conscience rather than man.

Among the pillars of the peaceful wing of Anabaptism the author treats only Hans Denk. He calls him one of the most appealing figures of the Reformation. Two of the statements coming from Denk are stressed. "No one can fully understand Christ unless he follows him in his life" and "It impresses me as most unreasonable that it is considered against the law for one person to think differently from another." About the Anabaptist movement as such Nigg says: "When one studies the records of this movement one is awed by the willingness of these heretics to bring sacrifice and the number of martyrs they produced."

Nigg treats also Thomas Müntzer and Sabastian Franck. One may disagree with the author in matters of selecting heretics and in minor details, but as a whole the book must be recognized as a unique contribution that will pave the way to a better understanding of many great religious pioneers, prophets, and saints who in their day were considered outcasts and heretics. This book, if published in the English language, would find quite a circle of readers.

Utopias and the Kingdom

In another book, *Das Ewige Reich* (Zürich: Eugen Rentsch Verlag, 1944, 383 pp.), the same author presents in sixteen chapters movements from the days of the early church to the present in which the expectation of the coming Lord and his kingdom were most dominant. The all the eschatalogical and chiliastic views and the actions to which they spurred followers of Christ are sympathetically and objectively reviewed. The chapter on *Der Chi*

us der Täufer (pp. 231-267) deals with the Anabap- views along these lines. After some very keen obser- ns regarding the essence of Anabaptism Nigg turns e "radical wing of Anabaptism which dared to make chiliastic expectations of the kingdom the basis of fforts." The activities of Thomas Müntzer, resulting he peasant revolt, of Melchior Hofmann, which to degree led to the Münster movement and catastro- are objectively and fascinatingly presented. From the author leaps to Puritanism and ends with the kers. The chapter is a strong and sympathetic de- tion of a radical wing of Anabaptism. The author not intend to present the peaceful wing, that is, the s Brethren and the followers of Menno Simons.

lthough different in approach there is some simi- y in Nigg's survey of radical Anabaptism with the of Erich Kuttner's *Het Hongerjaar 1566* (Amster- : N. V. Amsterdamsche Boek-en Courantenmaat- ppij, 1949, pp. 454) in which he presents an economic social survey of the sixteenth century in The Nether- s from a "Marxian" point of view. In the chapter ing with *Communistische tendenzen in de 16e eeuw* he relates the background, beginning, and development of Anabaptism in The Netherlands strongly emphasizing the economic roots of the movement (pp. 122-149). Anabaptism, according to the author, had a tremendous appeal to the laboring class and the unemployed of which Melchior Hofmann, Jan van Leyden and others were the unselfish and outstanding leaders. The followers of Menno Simons became an industrious middle class group, doing well, for which they deserve much praise, but the movement had significance for history only during the revolutionary period ending with the collapse of Münster. The pacifist ideology of the Anabaptists did not appeal to the masses which now turned for leadership to fighting middle class Calvinism.

For the "idealistic" Mennonite historians, W. Kühler and K. Vos, the author has only scorn. K. Kautzky's book, *Die Vorläufer des neueren Sozialismus von Plato bis zu den Wiedertäufern* has had a strong influence on the author. The preface to the book was written by the well-known Dutch historian, Jan Romein. During the German occupation the author was *auf der Flucht erschossen* on the way to a Jewish concentration camp.

Mennonite Research in Progress

BY CORNELIUS KRAHN AND MELVIN GINGERICH

N OUR annual report on the progress made in the research pertaining to the Anabaptists and Mennon- ites we would like to call the attention of our read- o the last year's report and the bibliography appear- n this issue of *Mennonite Life*. Those projects under- a year ago are as a rule not repeated in this report ther or not they have meanwhile been completed.

Delbert Gratz has compiled a list of periodical litera- dealing with the Anabaptists and Mennonites ap- ing in Europe and America. Nelson P. Springer has ented a "Mennonite Quarterly Review Cumulative x" (*MQR* January 1952) including volumes I-XXV 7-1951). In its twenty-five years of existence the *R* has become one of the most significant store- ses of information regarding the Anabaptists. Corne- Krahn reviewed American periodical literature since outbreak of World War II carrying articles devoted he Anabaptists. This article is to appear in *Archiv Reformationsgeschichte* vol. 43, 1952. This is an ernational Journal concerned with the history of the ormation and its significance in world affairs" which revived partly through the efforts of the American ety of Reformation Research. J. Winfield Fretz, nelius Krahn, and Robert Kreider have submitted a y on "Altruism in Mennonite Life" to Pitirim A. Sorokin of the Harvard Research Center in Altruistic Integration and Creativity to be published in a symposium on altruism.

J. G. Rempel and Andrew Shelly have completed a survey on "Mennonites on the Air" which is being published in *Mennonite Life*. Charles Burkhart is writing a master thesis on "The Music of the Old Order Amish and the Old Colony Mennonites" (Colorado College, Colorado Springs). "A Rhetorical Criticism of Three Sermons by John S. Coffman" is the subject of investigation for master's thesis by LeRoy Kennel (University of Iowa) and Grant Stoltzfus is making a study of the Amish community at Morgantown, Pennsylvania (University of Pittsburg). Peter Jansen and the Jansen community of Nebraska is the subject under investigation for a doctor's dissertation by D. Paul Miller (University of Nebraska). John Andrew Hostetler has completed his master's thesis on "The Amish Family in Mifflin County, Pa." (Pennsylvania State College) and is now working on "Mennonite Outreach," investigating the growth of the Old Mennonite Church through missionary efforts.

Robert Kreider is working on his doctor's dissertation dealing with the early Swiss Anabaptist relation to the state (University of Chicago) and Frank J. Ray is studying "The Anabaptist Philosophy of History" for his doc-

tor's dissertation (Yale). Franklin Littell's book, *The Anabaptist View of the Church* has just come off the press. J. Winfield Fretz and Cornelius Krahn are studying the material collected in Canada and South America obtained from Mennonites that left Russia during World War II (Social Science Research Council). Leland and Marvin Harder's book on Pieter Cornelis Plockhoy is now in the press. Marvin Harder has made a study of the conscientious objector and the Supreme Court. Lester Hostetler is preparing a *Junior Hymnary* to be published by the Mennonite Publication Office, Newton, Kansas. D. C. Wedel is working on his doctoral dissertation dealing with C. H. Wedel's philosophy of education (Iliff School of Theology, Denver). Reports from various sources indicate that numerous biographies and family histories are in preparation to be published in the near future.

Gertrude Enders Huntington is studying "Mennonite Contributions to Land Use" (Yale). J. W. Goerzen has completed his study of the Low German language (University of Toronto). Roy Just has completed his study "Analysis of Social Distance among Mennonites" (University of Southern California). Horst Quiring and Walter Fellman are preparing a new edition of Hans Denk's *Vom Gesetz Gottes*. John D. Erb has written an extensive paper on "The Influence of the Western Railroads upon Mennonite Settlements in the United States." Wolfgang Fieguth has made a study of the attitude of the German Mennonite youth toward the church, war, nonresistance, etc.

The Mennonite Research Foundation, Goshen, Indiana, reports in its "Mennonite Research News and Notes" about the activities of this organization as well as other research projects. The Pennsylvania German Folklore Society, Lancaster, Pa., publishes *The Pennsylvania Dutchman* and books and pamphlets dealing with the Pennsylvania German culture including that of the Mennonites and Amish. The former Deutsches Ausland-Institute, Stuttgart, Germany has been revived under the name Institute für Auslandbeziehungen and publishes *Mitteilungen* giving information about its work. This institution, which had the largest library and archives pertaining to the German element in foreign countries including the Mennonites, has succeeded in having some of its former holdings returned. Some of it is still in foreign countries including the United States.

The Dutch Mennonites have started a semi-scholarly periodical entitled *Stemmen uit de Doopsgezinde Broederschap*. The first issue contains such articles as "Church and Congregation," "The Congregation in the Large City," "Mennonite Periodicals in the Netherlands," etc. *Mennonitische Geschichtsblätter* (Germany, May, 1951) carries articles on "Gottfried Arnold," "Anabaptism and Alcoholism," book reviews, and an extensive bibliography. The thirty-seventh "Lieferung" of the *Mennonitisches Lexikon* containing "O" articles appeared recently. Of the American Mennonite Encyclopedia the "A" articles are at the press and the "B" articles will follow soon. *Mennonitischer Gemeinde-Kalender* (Germany, 1951) contains a biography of Christian Neff, a "Gemeinde-Chronik 1940-1950," etc. *Mennonitisches Jahrbuch* (Newton, Kansas, 1952) features "Swiss Mennonite Schools," "South German Mennonite Churches," "Nonresistance among the Mennonites in Russia," "B. H. Unruh," "Peter Braun," etc. Since 1950 *Die Heimat,* which was discontinued during the war, is being published again by the "Verein für Heimatpflege in Krefeld" (Germany) with Dr. Rembert as editor. Hefte 1-4, 1950, have a number of significant articles on the Krefeld Mennonites including one on "Die Mennoniten in der Krim 1837."

In conclusion we would like to mention the article on "Queer People" (Mennonites) by Dorothy Thompson appearing in the *Ladies' Home Journal* (Jan., 1951) which was so well done that some readers have been inquiring how they could join these "Queer People." The article was written in connection with the author's visit to Bethel College.

Mennonite Bibliography, 1951

BY MELVIN GINGERICH AND CORNELIUS KRAHN

The *Mennonite Bibliography* is published annually in the April issue of *Mennonite Life*. It contains a list of books, pamphlets, and articles that deal with Mennonite life and principles. Some items by Mennonite authors not dealing specifically with Mennonite subjects are also included.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

BOOKS—1950

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ceedings of the Fourth Mennonite World Conference. Akron, Pa.: Mennonite Central Committee, 1950. 341 pp. (Illustrated). (See review).

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BOOKS—1951

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Almanach Mennonite du cinquantenaire, 1901-1951. Montbeliard, 1951.

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Bainton, Roland H., *The Travail of Religious Liberty.* Philadelphia: The Westminster Press, 1951. 272 pp. $4.00. (See review).

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Brunk, Emily, *Espelkamp.* Akron, Pa.: Mennonite Central Committee, 1951. 42 pp. $1.00.

Burkholder, H. D., *The Story of Our Conference and Churches.* The Historical Committee of the Pacific District Conference, 1951. 82 pp. (Illustrated).

Dyck, Arnold, *De Opnaom.* (Second act of *Wellkaom op'e Forstei)* Steinbach, Manitoba: The Author, 1951. 60 pp. $1.00.

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Kolb, Franz, *Die Wiedertäufer in Wipptal.* Innsbruck: Universitätsverlag Wagner, 1951. 103 pp.

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Schoeps, Hans Joachim, *Vom Himmlischen Fleisch Christi.* Tübingen: J. C. B. Mohr, 1951. (Deals with Anabaptist view of incarnation of Christ). 80 pp.

Schornbaum, Karl, *Quellen zur Geschichte der Täufer.* Vol. V. *Bayern, II.* Scottdale, Pa.: Mennonite Publishing House, (Amercian distributors), 1951. 314 pp.

Shank, J. W., *We Enter The Chaco Indian Work.* Elkhart, Ind.: Mennonite Board of Missions and Charities, 1951. 63 pp. $0.20.

Shellenberger, Eunice, *Wings of Decision.* Scottdale, Pa.: Herald Press, 1951. 240 pp. $2.75. (See review in Oct. 1951 issue).

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Thiessen, F. C., *P. M. Friesen, Persönliche Erinnerungen.* Winnipeg: The Christian Press, 1951. 23 pp.

Thirtieth and Thirty-Second Reunions of the Landis Families. H. K. Landis, editor. Lancaster, Pa.: Conestoga Publishing Co., 1951. 24 pp. $0.50.

Tschetter, J., *A Balanced Program of Agriculture for the Mountain Lake, Minnesota Community.* Mountain Lake, Minn.: The Author, 1951. 37 pp.

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Wedel, C. H. and Cornelius Krahn, *Bilder aus der Kirchengeschichte* (Neubearbeitete siebente Auflage). Newton, Kans.: Herald Book and Printing Co., 1951. 112 pp. $1.25.

Wenger, John C., *Basic Issues in Nonconformity,* Scottdale, Pa.: Mennonite Publishing House, 1951. 20 pp. $0.25.

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Yoder, Samuel A., *Middle-East Sojourn.* Scottdale, Pa.: Herald Press, 1951. Illustrated by Ezra S. Hershberger. 310 pp. $2.75. (See review).

ARTICLES

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"Los Mennonitas Viven Como en Pleno Siglo XVIII," *Sucesos Para Todos,* Sept. 4, 1951, pp. 23-25, 56. (Illustrated story of Amish in Lancaster Co., Pa.).

"The Mennonites in Bucks County," *Bucks County Traveler,* Quakertown, Pa., Nov. 1951. $0.25.

Mitchell, W. O., "The Tragic Trek of the Mennonites," *Maclean's Magazine,* March 1, 1951, pp. 7-9, 54, 56-57. (Trek from Canada to Paraguay in 1948. Illustrated).

"Plain People Grow Big Tobacco," *The Farm Quarterly,* Autumn, 1951, p. 60. (Illustrated).

Sinks, Alfred H., "They Found a Forgotten Frontier," *Country Gentleman,* Sept. 1951, pp. 34-35, 127-130. (Illustrated story of Mennonite settlement in Warwick Co., Va.).

A Christmas Book

Jesus, the Little New Baby, by Mary Edna Lloyd. Nashville, Tennessee: Abingdon-Cokesbury Press, 1951. $1.50.

The story of the birth of the Christ Child is told with rare poetic beauty in a manner so simple and appealing that even a very young child is thrilled. The book opens with Gray Donkey resting after he had walked and walked and walked with someone on his back. Finally Joseph found a nice warm place for them all to sleep in a room with Brown Cow and Little White Dove. Tenderly Mary wrapped a little new baby in long strips of white cloth and laid him in Brown Cow's manger whispering: "You shall call his name Jesus." Then she heard a wonderful song of "Joy, Joy, Joy," and a soft glimmering-golden light filled the dark room and the outdoors and the starry sky. The book ends with the visit of the shepherds. It is beautifully illustrated in soft colors and written in short aptly chosen phrases that a seven- or eight-year old child enjoys reading for himself while a two-year old responds breathlessly with "Read it again."

North Newton, Ks. —Hilda W. Krahn

Books in Review

Conferences

roceedings of the Fourth Mennonite World Confer-
Akron, Pennsylvania: The Mennonite Central Com-
ee, 1950, 341 pp., $2.

fter all Mennonite World Conferences the lectures reports in connection with the sessions appeared in . Now we have also the lectures given at the Con-ce sessions which took place at Goshen, Indiana, and h Newton, Kansas in 1948. The sessions at Goshen devoted to papers on "Mennonite Relief" (4), istian Nonconformity" (4), "Christian Faith and " (3) "Young People's Work" (4), and "Young ple's Program." The succeeding sessions at North ton dealt with "Foreign Missions" (3), "Peace, Tes-ny" (3), "Colonization" (4), "Institutions and Men-te Life" (5), "Christian Faith and Life" (3), "Non-tance and Peace Education" (4), "Christian Educa-Among Mennonites" (4) and "Young People's Pro-n." The lectures, sermons, etc. bring the total num-of speeches to some fifty delivered during the week August 3-10, 1948.

Most of the lectures and addresses were of a popular re intended predominantly to be inspirational and rmational. The total gives a fairly good cross sec-of the Mennonite way of life, beliefs, and practices the problems confronted and the way these are faced. sum total was more representative of American than opean Mennonitism. Since the program was very vded and could therefore not be well digested it is unate that all the material is available in book form ch can be studied at any time.

nel College —Cornelius Krahn

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Religious Educational Conference on the Curriculum an Organ for Teaching Christianity, Bluffton, Ohio: ffton College, 1951. (Mimeograph) 92 pp. $1.—.

In November, 1950, the Mennonite and affiliated eges participated in a conference held at Bluffton, o. The purpose of the conference was to determine, possible, the relation of the various courses in the riculum to Christian thinking and living.

This book contains the ten papers that were read by chers from the various Mennonite colleges and sum-ries of the discussions following the presentation of h paper. These papers cover various courses repre-ting the standard divisions of liberal arts colleges—gion and philosophy, arts and literature, physical and logical sciences, and the social sciences.

Those who are asking the question, how can educa-nal instruction in various areas be made and kept ristian, would do well to read the papers presented the conference. The answer to this question is of tre-ndous importance in a time when Christian educa-n is asked to justify its existence.

One thing is evident from the papers, there is no such ng as Christian physics, Christian psychology, or ristian economics, as such. The chemistry taught in a nnonite college is, of necessity, the same chemistry as t which is taught in a non-Christian state university. ucation to be Christian must be so by virtue of its que method, the personality of the teacher, and its ting or atmosphere.

thel College —M. S. Harder

Anniversaries

The Story of Our Conference and Churches, by H. D. Burkholder, The Historical Committee of the Pacific District Conference, 1951. 82 pp.

The Story of Our Conference and Churches is an outstanding effort to tell the history of one of the seven districts of the General Conference Mennonite Church. In something less than one hundred pages the author gives well-documented facts and interesting highlights of the Pacific District Conference and its churches which lie scattered in the four Pacific Coast states: Oregon, Washington, California, and Idaho. The record itself is an exciting one. Pictures of each church building, a map of that western area locating the churches, and an historical picture of the seven men who were instrumental in the organization of the conference add even more to the permanent value of this booklet.

Organized in 1896, with three small churches, the conference has grown and its twenty-one churches are now scattered over a larger area than any other district in the United States. With a membership that is smaller than the other districts these churches still give evidence of the characteristics of a pioneering generation. To read this "story" is to realize anew the power of the Gospel of our Lord and Savior Jesus Christ as it was experienced and lived in hundreds of Mennonite families moving from midwestern states and establishing the church on the frontier.

This booklet, originally a partial fulfillment of the author's requirements for his master's degree, is a fitting memorial to the Pacific District Conference and to its more than half a century of existence. It is finding wide circulation in the district and may well be read with profit by ministers, teachers, conference leaders, as well as the laity of Mennonites everywhere.

Lind, Wash. —Willard Wiebe

* * *

Bluffton College, an Adventure in Faith, 1900-1950, Members of the Faculty, Bluffton, Ohio (1950). 268 pp.

The past few years have been anniversary years for Mennonite communities, churches, and schools. Communities and churches have celebrated with appropriate ceremonies while some of the colleges have had their histories transcribed into written records. This is quite proper, for since most of the founders of the various colleges have passed on, the lessons they learned were buried with their bodies.

It is thus necessary for us, the living—for us who are interested and concerned about Mennonitism—to preserve the stories of our colleges in order to awaken a genuine appreciation of their existence and repeat in unison the words of Samuel: "Hitherto the Lord has helped us."

In 1950 Bluffton celebrated its fiftieth birthday. To add real meaning to the occasion the teachers wrote the history of their school. The book, *Bluffton College, an Adventure in Faith,* attempts to take a mid-century inventory of the origin, development, and contributions of that school. In its 268 pages the reader finds a wealth of detailed information. The names and contributions of Bluffton's presidents, teachers, and leading alumni members are listed. Experiments with the curriculum are described. Numerous activities sponsored by the school are reviewed.

Throughout the book one is made aware that lack of adequate finances and opposition in the form of indifference, misunderstanding, and suspicion on the part of thoughtless critics have dogged the institution continuously. The reader feels that the faculty, as it writes the chapters, has become resigned to the limited financial resources and the opposition from without. The faculty is too polite and refined to show—now a spirit of great joy at victories won, now a deep, strong resentment to conditions that were unnecessary.

Bethel College —M. S. Harder

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. . . *The Seventy-Fifth Anniversary Services of the Swiss Mennonites,* by Harley J. Stucky (ed.), North Newton: Editor, 1951. pp. 67. $0.40.

In 1949 a number of Mennonite communities celebrated the seventy-fifth anniversary of their coming to the prairie states. Among these were the Swiss Volhynian Mennonites of Kansas, who on September 5 met at the Hopefield and Eden Mennonite churches near Moundridge, Kansas, for this purpose. The program of the day's celebration was printed in pamphlet form largely through the initiative and efforts of Harley J. Stucky.

In "What Mean These Stones" (Joshua 4:21) E. G. Kaufman raises and answers three major questions: 1. Why stones? 2. What is their meaning for the past? 3. What is their meaning for the future? Why stones? They symbolize a lasting quality to be preserved for the future. For the past, these stones are reminders of a great sacrifice, of cost; yet also of preservation. God dealt in His own ways which are past human understanding. These stones point to deliverance, to coming across, to thanksgiving to God in gratitude.

For the future, these stones say that this generation and oncoming generations owe something to God, to the fathers and to the grandfathers. They also say something is owed to the future generations. Provision needs to be made for this and future generations, and they will likely receive more than they will ever be able to repay. Build on the Rock of Ages for a lasting foundation!

"The Impact of 75 Years of Life in America," by P. P. Wedel, points up how the early high standard of honesty, integrity, and fairness has tended to give way as the people have adjusted themselves to the materialistic culture of this age. The principle of non-conformity has largely been compromised until it is mostly a historical memory; pleasure tends to replace piety. A challenge is presented to repent from waywardness and to become more worthy of giving the next generation a goodly heritage.

In "Separation or Infiltration," J. W. Fretz points out that the most serious of all evidences of infiltration are the definite evidences of loss of group discipline. This accounts for the lack of group consciousness, the lack of separateness from the world. He makes a strong plea for maintaining a vital group consciousness in which Christ is the head.

R. C. Kauffman, in "A Critical Evaluation of Ourselves," compared the Swiss with the Low-German groups of like faith. Where the former tend to be outspoken and at times blunt, the latter tend to be more soft-spoken and rather diplomatic. The Swiss were among the economically poor when they came to America, but through the law of compensation have obtained much economic status at present. Much hard labor, careful spending of money and great resourcefulness became a definite characteristic of these people. Now they have nice farms, good businesses and considerable investment. Culturally, they have had something to learn from their more cultured Prussian-Russian neighbors.

The historical sketch, C.P.S. witness, voluntary service, a glimpse into the past, the evangelical emphasis, all these also help to make up this pamphlet and were an important part of the celebration program. The repeated emphasis on becoming more worthy of the blessings which are now being enjoyed because of the sacrifice of the pioneers runs as a theme song through the program.

Bethel College —Erwin C. Goering

Teaching the Catechism

Walter Gering, *Catechism Workbook,* Newton, Kansas: Board of Education and Publication, 1951, 62 pp. $1.00.

Who has not been challenged by the problem of how to make the catechism lessons more effective in the lives of the pupils who so faithfully gathered for instruction every week? There are some answers to such a problem. The *Catechism Workbook* prepared by Walter Gering is one such answer. This workbook is designed not only to catch the imagination and interest of the young people but also to supply information in a fascinating form. By using the workbook idea Gering makes it possible for the Biblical truths expressed in question and answer form in the catechism to become a part of the experience of the student. The material has been grouped into six units: Getting Acquainted with God, Getting Acquainted with the Bible, Jesus the Son of God, Becoming a Christian, My Church, Living the Christian Life. The table of contents quickly informs the student which questions are covered by a particular unit.

The workbook enlivens the Biblical truth presented. The student becomes a participant in dealing with each truth. He looks up Scripture passages, fills in blanks, tests his memory, completes sentences, selects correct answers or writes out paragraphs in his own words. Other methods such as matching answers to questions or unscrambling words to find answers furnish additional interest.

In a typical lesson (Lesson 4 dealing with the use of the Bible) one finds variety in the approach made. The student may discover how Jesus used the Bible and how he quoted it by looking up various passages of Scripture. Suggestions for the use of the Bible may be gleaned from the Bible and from sayings of men of God. By way of review he now checks the correct answers as to how Jesus used the Bible. Next the student writes out his favorite verse of Scripture. To complete this unit the student now reviews the divisions of books in the Bible, the books in their proper order and brings ten questions to class which will help the student review the lesson on getting acquainted with the Bible.

The workbook idea is sound educationally and the material presented is most vital. This workbook will prove to be a blessing to young people and the Mennonite church.

G. C. Board of Education —D. C. Wedel

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Phil. A. Wedel, *Catechism Work Book of Alexanderwohl Mennonite Church,* (Goessel, Kansas: Alexanderwohl Menn. Church), 53 pp. $1.00.

The lessons which are covered in this workbook by Phil. A. Wedel deal with the Bible, the character of God and Jesus Christ, Jesus' teachings, His parables and miracles, the Apostle's Creed, the Lord's Prayer, the Ten Commandments. Such important questions as how to master oneself, the obligations of church membership, what does salvation and conversion mean, how can we witness to the world, what is the Christian attitude

d war, and many other questions are presented for ssion.

ıe book bears the proper name—*Catechism Work* . A wide variety of methods and procedures are sted. The student will look up Scripture passages, ı blanks, answer questions, select correct answers, lete sentences, write definitions. and use many other iques.

a typical lesson on the topic, "Prayer," the student answer questions after looking up certain Scripture ges. He then learns the Biblical reasons why one d pray as well as for what one may pray. The ques- of why prayers are not answered finds Biblical an- . The last part of the lesson gives the student an rtunity to write two prayers, an evening prayer, and n which he may express his greatest need.

he book has already found a wide usage among the ches and is commendable both in method and con-

. Board of Education —D. C. Wedel

Missions and Relief

frica Answers, by Merle W. Eshelman. Scottdale: nonite Publishing House, 1951. 179 pp. $1.50.

'he author is a missionary of the Eastern Mennonite rd of Missions and Charities, who has been in the with which the book is mainly concerned—Tangan-, East Africa, for nine years. Though he is interested ıe whole of Africa the main body of the book con- s itself with the area he knows best.

)rie O. Miller, with his characteristic, masterful grasp vorld conditions and needs, writes the introduction. re are thirty-nine pictures, a few of which are maps. With a few terse paragraphs on the characteristics of "dark continent," and referring to the lives, or rather mely deaths of pioneer missionaries, including David ngstone, the author turns toward the answer that ca herself has learned to give to her woes and "dark- ."

The answer has not come to the African suddenly; as in a dream. The means of obtaining the answer e been faithful preaching of the Word by early mis- aries; and the corresponding response by the African. answer has come through fellowship of the redeemed ıe Church. The answer has come through the nurture he young in the eternal truths found in Christ Jesus, ıd through higher schools and Bible schools, through)ted medical service, through translation of the Word God into native languages; and through examplary ng of those who knew themselves to be "in Christ."

"Africa's Answer" is a response to Christ. It is the istian communities all over Africa. The author's ited area of work in the Musoma district in Tan- yika, with a total population of 250,000 has responded well that in sixty-six years there are over a thousand rch members; the Word is preached in six different guages in this small area of about seventy-five by hundred ten miles. This small area is a sample of ıt is taking place all over Africa. Yes, Africa has found answer to her darkness "in Christ."

C. Board of Missions —John Thiessen

* * *

Survey of Five of the Mission Fields of the Confer- e of the Mennonite Brethren Church of North Amer- Located in India, Africa, Brazil, Paraguay and Co- ıbia by A. E. Janzen. Hillsboro, Kansas: M. B. Board Foreign Missions, 1950. 157 pp. (Mimeograph).

In the late forties A. E. Janzen made a world tour, visiting all the mission fields of the Mennonite Brethren church. This took him to India, Africa, Brazil, Paraguay, and Colombia so that the Board might have further and clearer information about what is going on in the front lines of Kingdom work—how the younger churches which are composed of new converts fare, in what way the congregations at home may be of further help to those younger churches in the ancient lands, etc. Janzen also went to the fields to counsel with missionaries and national church leaders in those younger churches. In our day when the Christian church is so often "put on the spot" by ideologies which challenge it, it is very essential that boards of missions and the younger churches understand each other, and as far as possible see eye to eye in mission motives. The missionaries are supposed to be between the Board and the younger churches, but very often the missionaries are so close "to the mountain," that they see too much of the rough edges, and sometimes do not see the whole mountain of "the fruits of the gospel" clearly enough. The whole board cannot very well go to see "the mountain," so the rightful representative of the board must go. Janzen saw "the mountain" from a proper distance to see its grandeur and majesty. To see 12,443 Christians in India, in a field where at the turn of the century Christ was not named, is a great experience.

With innumerable details, pictures (over 200), charts, tables, reports and descriptive material the author brings this "mountain" before the board and the congregations. There are numerous phases of mission work described; such as churches organized, village preaching centers, medical work, orphanages, schools, etc. etc. Truly it is an epoch making account in the annals of mission history and mission success.

Gen. Sec. Board of Missions G C. —John Thiessen

* * *

Kotare and Other Mission Stories . . . , Newton, Kansas: The Literature Committee of the Women's Missionary Association and the Curriculum Committee of the Board of Education. 118 pp. $1.00.

Where do missionaries get all the stories they tell? Have you ever asked that question? In the little booklet *Kotare* you will find a large number of stories told by the General Conference missionaries. As one reads one turns the pages with anticipation wondering what new story will come from Africa, China, India, South America, or from some mission station in our own country. One becomes aware not only of many situations in the mission field but also of the personality behind the story, the teller, the missionary.

These stories bring to us the people whose lives were changed because they heard and saw the gospel message. Here is new hope and life not only for those whose lives were changed but also for us who believe that the gospel has power.

G. C. Board of Education —D. C. Wedel

* * *

Middle-East Sojourn, by Samuel A. Yoder, Scottdale, Pa.: Herald Press, 1951.

Dr. Yoder left his position as college professor for several years to follow the call to be a positive witness to his faith in a life of love. This urge brought him first to a refugee camp in the Egyptian desert and later to the mountains of Ethiopia.

In this book Yoder brings to life memories of struggle, discouragement, temptation, laughter, fun, and tears that most relief workers have known. He makes personal the lives of the homeless, the trials of administration, and the difficulty of a complete Christian witness.

He also tells about his travels in Egypt, Palestine, Syria, and Ethiopia. Again he presents the lands and their people as they truly are—appealing to the senses so that one can almost smell the musty shops in the Cairo markets, hear the whining cry of "baaksheesh" by the street urchins, and feel the refreshing breeze from the green hills of Palestine. The description of the death of Marie Fast symbolized for all MCC workers the price they may be called upon to pay.

The chapters reveal the author's fund of Biblical knowledge, of literature, and his keen sense of humor. He takes you easily and quickly from one incident and location to another. There is a slight feeling that some of the material has been written at different times and in various moods.

As a former relief worker who spent six months in an UNRAA camp in Egypt, I heartily recommend this book to all relief workers, to all who believe in this way of Christian expression, to those who are fond of travel books, and to all who enjoy being borne to distanct places.

Mennonite Biblical Seminary—Mrs. Leland D. Harder

Communities

Steel Trails to Santa Fe, by L. L. Waters, Lawrence, Kansas: University of Kansas, 1950. 500 pp. $4.00.

The complex and interdependent economy of which we are a segment exists upon a foundation of transportation and communication. Railroads continue a paramount role in providing this essential service. *Steel Trails to Santa Fe* relates the history of the development and growth of one of America's great railroad systems.

In times far less complex than ours, management of such an enterprise encompassed diverse activity from the technical engineering problems of construction and maintenance to the tapping of British and Dutch sources of capital, planning indeed for no less than a new society in the Southwest. Within the scope of this program of development, the story of the Santa Fe's activity in facilitating Mennonite immigration to Kansas, part of "one of the great religious migrations of the world," which was matched in the United States "only by the trek of the Mormons," is described understandingly and accurately (223-236).

In fact, the presentation is so accurate and up-to-date that the few antiquated sources quoted cannot have been the main sources of information on the subject. One wonders on what the author bases his claim that the Amish were the first ones to settle on Santa Fe territory when they did not arrive before 1874 (see *Mennonite Life,* April, 1941, p. 20). The author states that by "far the most significant contribution made by the Mennonites to Kansas and the Nation was the introduction and propagation of the Turkey red wheat" (235), and that the "Santa Fe colonized well when it brought the Mennonites. The seed yielded a hundredfold" (236).

As a business enterprise the Santa Fe was guided from its earliest days by a core of farsighted business men, sensitive to their responsibilities to their stockholders, their patrons, and their personnel. Not all railroad ventures were so guided. The enviable financial position of the road today is the product of this philosophy guided by experience and alert management. As business history, the value of such a study lies in the degree to which we more fully appreciate and understand our origins. To this end the book makes an excellent contribution.

Bethel College —J. Lloyd Spaulding

Görz, H., *Die Molotschnaer Ansiedlung; Entstehung, Entwicklung und Untergang.* Steinbach, Man.: Echo Verlag, 211 pp. (Illustrated), $2.85.

This book is volume VII in a series published by the *Echo-Verlag* and probably the most significant contribution in this series. The author presents in twelve chapters the economic, cultural, and religious life of the second Mennonite settlement which developed into the largest and most significant among all Mennonite settlements in Russia. Görz succeeds in presenting a balanced portrayal relating the hardships of the pioneer days, the development under Cornies, the beginning of mission, the improvement of education, the founding of the Mennonite Brethren group and others, the establishment of daughter colonies, and the achievements and the tragic end of the Molotschna settlement. The book, written in a clear and coherent style, is enriched by maps and illustrations. In presenting controversial issues the author is objective and sympathetic without being evasive.

Among the sources Görz has used are the well-known books of P. M. Friesen, F. Isaac, C. H. Wedel, D. H. Epp (*Johann Cornies),* A. Klaus, S. D. Bondar, and others. Evidently A. Ehrt's, *Das Mennonitentum in Russland,* 1932 and D. Rempel's Stanford dissertation on the Mennonites in Russia were not known to the author. One wishes the episode under Communism and during World War II (pp. 187-211) would have been treated in a little greater detail.

Considering the significance of the settlement, the number of people interested in it, and the excellent presentation of the subject matter, we are not surprised to learn that the book is almost sold out.

Bethel College —Cornelius Krahn

* * *

The Montgomery County Story, by E. Gorden Alderfer. Norristown, Pa.: Commissioners of Montgomery County, 1951. 302 pp.

This is a popularly written book designed to be used in the public schools of Montgomery County, Pennsylvania. It has been a peculiar weakness of the American public school system that local history has been neglected at the expense of national and world history. Neither should be neglected but it would seem natural to develop historical interests on the part of school pupils by first orienting them to the past events in the world immediately around them. The county is the most significant local political unit in America. It is the keystone on which the state and national political structure rests and yet it is held in such low esteem generally.

The teaching of county history from a book such as *The Montgomery County Story* would be interesting to teacher and pupil alike. Much of the teaching might well be done in the form of field trips to the historic spots discussed and described in the text. Gordon Alderfer has done an excellent piece of writing. It is clear, concise and sympathetically yet not sentimentally presented. A valuable aspect of the story is the large collection of pictures and maps that personalize the story. Not only are dates and places given but a well rounded account of the economic and industrial developments of the county, the religious and educational institutions of significance, as well as the leading personalities are included.

Montgomery County is quite significant in Mennonite history. The author, being a Mennonite, has done full justice to the treatment of the Mennonites. Those of Pennsylvania German background will be especially interested to read this well written account on a significant subject.

Bethel College —J. W. Fretz

MENNONITE LIFE

An Illustrated Quarterly

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Early Anabaptist-Hutterite Doctrines

ccount of our religion, doctrine and faith. Given by r Rideman of the Brothers whom men call Hutter- London: Hodder & Stoughton, and Bromdon, Bridg-h, Salop, England: Society of Brothers, 1950, 283 $3.00.

t was in 1540 when the Hutterite brother Peter Riede-n, a leading "elder" of the brotherhood, went on a ionary trip to Germany; he was soon taken prisoner ie principality of Hessen. This involuntary leisure time lemann used to write down in more or less elaborate ion the basic beliefs and principles of his brother-d. They had doctrinal formulations before; in fact lemann himself had already once before drawn up nfession of faith. But now he felt that a more syste-ic presentation might be helpful to instruct the breth-about the main tenets of the Anabaptists. The result a rather large volume, called *Rechenschaft unserer gion, Lehr und Glauben.*

t is possible that already in 1545 the book was ted though no copy of it is known. In any case, in a printing of it was accomplished, the only printed of Hutterite origin of the sixteenth century, as far ve know. Only three or four copies of this book are nt; one of them is in the library of the British Mu-n in London. It is a book of prime importance, a rank source regarding both the doctrinal standing ie brethren and their general organization and princi-ples of life. In 1902, Elder Elias Walter of the Canadian Hutterites, had a reprint made in Scottdale, but this edition has long been exhausted.

In 1938, the new Hutterite brotherhood, just recently emigrated from Germany to England, produced a new German edition of this book, taken from the London copy. Soon the same group, now partly English in its population, felt the need for a translation. That a translation was accomplished, and most masterly, is the outstanding achievement of Miss Kathleen E. Hasenberg of the Sociedad Fraternal Hutteriana, Paraguay. Much work of love went into this enterprise. A style based on that of the King James version was used, giving the book a fine flavor of an old document even in its new form. The Bible quotations (there are about 1800 of them) were directly translated from Riedemann's text to be as close to the original as possible. The result is the book before us, a splendidly printed and well produced volume of nearly three hundred pages. Its reading is a real pleasure and a fine spiritual experience. It was a wise decision to collect all references to Scriptural texts into a special appendix thus making the reading still more smooth. A postscript gives all necessary information. It can be safely said that this is a book which deserves widest reading and study. No earnest student of Anabaptism should pass it unnoticed.

Western Mich. College —Robert Friedmann

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At this place Felix Manz died for his faith in 1527 and thus became the first Anabaptist martyr.